051
BV
2570
.A1
W66
1926/27

The Womens
# Missionary Magazine
of the United Presbyterian Church

VOLUME 40 AUGUST 1926 NUMBER 1.

## HOME MISSIONS

### City Work Among the Aliens; Does it Pay?

Rev. and Mrs. Anthony Caliandro

ANY one from America traveling in Europe and coming in contact, not with the tourists in hotels, but meeting the common folks in their homes and in shops, on the streets or public squares and on trains will hear: "You are very lucky to be in America" and then an ardent plea: "Can you help me go to America?"

To millions of Europeans, America is the land of desire and these men and women and particularly young men would sell everything they own and borrow from every source the money for the trip to the land of their desire, if America did not have the law restricting immigration. Many and varied are the reasons given by these people for wanting to come to America. There was a time when the doors were wide open and people from every walk of life came to these shores and when whole villages of Europe were actually transplanted into the large cities of America. The same thing would happen today and in a far larger way, if America had not practically stopped the immigration. Before the Great War the motive of these immigrants was to make a living, to save, and in a large number of cases return to their home land. Today the great motive is to "Get ahead" and make their home here.

Now, we are all aware of the fact that the Christian foundation of America's large cities has been tremendously shaken. It has also been proved that this is due to the overwhelming majority of foreigners, particularly of the late immigration who have settled in these cities. For it is in the districts where the foreigners live that drunkenness, theft, disregard for law and general delinquency and crime flourish.

It is in these districts that this serious situation is to be met and not in legislative halls. And who can best meet a situation which in many instances has become dangerous to our American Institutions? The Government has shut the door of America to the undesirable Alien thus helping in not aggravating the situation. But this is not a remedy, for it is the

46693
PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

American born children of the immigrants rather than the Aliens themselves who show a disproportionate percentage of delinquency and crime. Who is then able to bring this imperative and much looked for remedy? There is only one answer: the Church of JESUS CHRIST.

And it is the Church's duty to Christ and the Nation, that no efforts or means be spared to bring to these people in their own tongue, and to their children in English, the message of regeneration, the beauty and joy of a godly life, new visions and purposes of living and a true interpretation of the Spirit of America.

It is in these districts that the Evangelical Protestant Churches of America have Missions with trained and consecrated men and women speaking both the language of these people and the English, to preach, teach and to practice the religion of Jesus Christ. Some of these Mission Centers are without church buildings, others are poorly equipped for the great purpose for which they have been established, others still carry their activities in, near by or out of the district of American churches. There are however beautiful church buildings and organized congregations. It is necessary, however, to have better equipped church buildings and more mission stations in every district, together with more consecrated leadership, so that where sin abounds, grace may abound more exceedingly.

Does this work pay? Yes, it most certainly does.

The authorities throughout the country are continually discovering evidences of plots and conspiracies for world wide attack upon civilization in general and religion in particular. Literature is found in great quanities and printed in many different languages. These revolutionists know that the foreigners are constantly passing through indifference to skepticism in the matter of religion. They know that by dissemination of socialistic and bolshevistic propaganda here, they continue the work which as been going on for years and years in Europe. The same attacks and utterances against the autocratic churches of Europe are used against the churches of America.

These propagandists make no distinction for they confound the democracy of Protestantism with medieval autocratic ecclesiasticism. The ideals of Christianity are placed alongside the materialism, immorality and and falsehood of paganism. The religion of Christ is therefore, rejected as a worn out system of superstition imposed upon the working classes to keep them in social and economic subjection. The multitudes of immigrants are "fed up" with this unjust one sidedness and this alone should challenge the Christian church to spread the truth aggressively.

It seems, however that the real aim of the propagandists of the many "isms" is not to enlighten the Aliens on the truth of social and economic questions but to make revolutionists and atheists out of them. They take advantage of the deficiency of the religious sentiments in these people who are incapable of forming a conception of their own of the things most vital to them.

Have you not read of the new A. A. A. A. Wrecking Co. recently organ-

THE UNIT[illegible] LIBRARY
475 Ri[illegible], N. Y.

ized in New York City? And what is this A. A. A. A.? According to the New York Herald Tribune of April 4, 1926, An Association for the Advancement of Atheism was formed with the announced purpose of abolishing belief in God and to "Contribute to the construction of a better civilization by acting as a wrecking company."

But the Church is praying "Thy Kingdom Come," "Thy Will Be Done," and let us rejoice that His will is being done by those who respond to the command: "Go and preach the Gospel to every creature."

Lives are being transformed into the ideals of Jesus Christ, characters are formed by the principles of Christian Culture and the foreign districts of our large cities are safer today than every before. The Alien is beginning to understand that the reported wealth of America is not in the gold mines and other great natural resources but in the spiritual assets of its citizens. He sees that America's real greatness is the result of its Evangelical foundation which promotes initiative and stimulus and that this great democracy is the child of the Puritanic culture.

This understanding and appreciation of America, the land of desire is possible only when the city's Aliens come into contact with the great agency of Jesus Christ, The Evangelical Mission. At this point the process of assimilation begins and the safety and perpetuation of our institutions are assured. Beyond the figures of conversions the Evangelical Mission stands in the community as a beacon light and as a place from which righteousness radiates. Ideals and standards of living are raised through its influences. Help and comfort are sought here and people in general know that the Evangelical Mission is the place where these things are given heartily and joyfully.

The Missionaries are kept constantly busy solving people's domestic social and spiritual problems. God only can count the blessings brought to individuals and communities by His Church. For, is not the Gospel of Jesus Christ the "power of God unto salvation to every one that believeth?" "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And How shall they preach except they be sent?"

In the face of such an opportunity, clearly, we must stand behind the movement of city work among the Aliens with unflagging zeal and spare no efforts to accomplish our aim as a duty to our Master and to our country.

---

# The Immigrant in America

By Rev. Stephen L. Testa
Pastor St. Peter's Italian United Presbyterian Church, Brooklyn, N. Y.

BEFORE the World War immigrants from all countries were coming to America at the rate of over a million a year. It was then a burning question "What to do with the immigrant?" and the answer from the patriotic and Christian point of view was to Americanize and Chris-

tianize him; for if we failed to do that, the time would come when the immigrants would ask what to do with us. The present restriction laws have proven good to both Italy and America. The illiterate Italians crowded the evening schools in their own country to learn how to read and write, for they knew that America would not admit illiterates; and for America, it stopped the influx of more immigrants than she could assimilate. She will bend her efforts now to Americanize the immigrants within her borders before she can take in any new raw material. The fear of deportation deters many would be criminals from committing crimes. But I would like to assure the American public that the percentage of criminality among immigrants born abroad is very low, and that 98% of those born on the other side are law abiding hard working people. The foreign names appearing in the papers of these who commit crimes, are mostly young men, the second generation, the sons of the immigrants, those who were born here and were educated in the public schools and know the English language perfectly. This constitutes a grave problem for the sociologist, as well as a disappointment to those who thought that the public school was the melting pot that was to turn out full fledged Americans. Let me tell the reason for all this. It is because American Christians failed to meet the incoming immigrant with the Gospel. Left to himself the immigrant thought only to find work and ameliorate his material condition. With the passing of time he threw to the winds even the religious restraints which he had in his homeland, and not having the purifying religion of the Bible to take their place, his children grew up without any religion, though they were sent to the public school, and the only American influence many of them received was the wrong kind, that of the street gang and of the corner saloon. This is why you have the criminal of the second generation.

There is still time to remedy the situation, although it is a little late; but better late than never. Though what I have said above is for extreme cases it applies to all immigrants in general. But in this article I want to speak of the Italian immigrant in particular, for I know him intimately, having been myself an immigrant, converted to Evangelical Christianity in this country, feeling sure that what is said of the Italian can be said more or less of all immigrants.

It is the general verdict that no work among foreigners yields larger, quicker and more abiding results than the work among the Italians. The proof is that 30 years ago when I was converted, there were only about ten Italian Protestant Missions in America; today there are more than 350. Fully one third of these churches and missions are under Presbyterian auspices, and are the strongest in the number of adherents. Never a mission has been opened among the Italians without some immediate results, hardly ever a Lord's Supper is celebrated without accessions. On one occassion in my Church in Brooklyn I had 60 accessions, and in Chicago where two years ago I held Evangelistic meetings in eight Italian Presbyterian

missions, 238 Italians were converted and many of them joined the church on profession of their faith in Chris'

It is easy to find reasons for this responsiveness of the Italian to Protestant Christianity. The alienation of the largest portion of the Italian people from the Roman Catholic Church and their hatred for political Romanism, in common with other Latin peoples, is one of the outstanding facts of today, notwithstanding the efforts of Mussolini and of the Fascisti government to prop up the falling prestige of the Pope in Italy. The Church has oppressed the Italian for centuries; it stood in the way for their unification and independence, which was secured after much shedding of blood in revolt against the temporal power of the popes. Then the innate reasoning ability of the Italians; their warmheartedness in appreciating any little act of kindness; their capacity of great faith, as shown in history; the fact that Italy has had many martyrs of the Protestant faith and also that it had the first Protestant Church in the world—the Waldesian Church, which existed in Italy 500 years before the Reformation; the freedom from ecclesiastical control and priestly imposition when they come to this country; their notice of the progress, comfort and general well being of peoples under Protestant influences as compared with the ignorance, poverty and wretchedness of peoples dominated by Romanism,— all these things combined, together with their sense of loneliness in this country, especially in the first years of their sojourn here, and their eagerness for a friendly hand and a friendly word, make the Italian especially accessible to missionary enterprise. The Evangelization of the Italians in America, three millions of them, 800,000 of whom are in Greater New York alone, is one of the pressing duties of the American Christian Church today, as well as the greatest opportunity to do effective Home and Foreign Mission work at the same time.

The Italians have some excellent characteristics. They come here and give their best to America. They give their work, their lives, their children, their artistic genius; they should get in return not merely their miserable pay envelope on Saturday night, but the best that America has to offer:—education, fair treatment, and best of all, the Bible and Evangelical Christianity, which are the pillars of American institutions. They only need "the one thing needful" Christ, and when they get Him, they become the finest specimens of American citizenship. Witness the fact that of hundreds of Italian immigrants who have come under my influence in all these years not one of them has been accused or convicted of any crime.

There is another phase of the problem. All the Italians say they are Catholics, but practically they have no religion. The majority of them do not go to church. Even if Roman Catholicism were "good enough" for them, they do not seem to care for it. So the question for us is not to weed them out of the Roman Catholic Church to get them into the Protestant Church, but to give them a religion. And if the Evangelical religion has made Amer-

ica what it is and is good for the native American, it should be good for the immigrant, for nothing is too good for the immigrant.

## THE FUTURE OF THE ITALIANS IN AMERICA

What will be the future of the Italians and the other immigrants in America? It depends on you. You have the divine alchemy that can transform them from what they are to what they are to be. There is excellent material there for Christian citizenship to be found nowhere else. Give them a chance to know the Gospel, and the results will surprise you. Michelangelo carved a beautiful angel out of an unsightly, dirty, discarded marble block. One greater than Michelangelo is here and you can lead the most uncouth immigrant to Him, and He will make a saint out of him, fit to sit in the high places in Christ Jesus. Will you do it? Will you do your missionary duty and discharge your part of the great debt you owe to the Italian?

Permit me to make a few suggestions, which are the result of my observation and of my experience in my 28 year's work as a missionary among the Italians in greater New York.

1. *Mean business.* I would like to see an Italian Committee, or Committee on Foreign Work, in each Presbytery having Italians within its bounds. This is what they did in Pennsylvania and their Presbyterian Italian missions have had great success. The Italians will respond if they are treated as brothers. Do not say "Anything will do for the Italian," for anything will *not* do. People with artistic temperament will not worship God in a former fish store, or poorly lighted basement. They want light, and flowers, and music. Not even an old church building which the Americans have discarded, will do, unless it is completely renovated. In Brooklyn at the present time our St. Peter's Italian congregation has not even the two above makeshifts i. e. a store or an abandoned church building. We worship in an American Church of another denomination, at 9:30 on Sabbath morning and have to be out of the building half an hour before the English service begins, and I am myself surprised that with these handicaps our congregation has kept together and has prospered. Our Board of Church Extension has made us a donation of about $10,000 to purchase a lot and begin building a new Church building and soon ground will be broken for its erection. Our poor people have given about $1,500.-00, but the total cost will be about $30,000. We need help. Would that some one would build the whole or part of it as a memorial for some loved one. Our work is in the midst of a population of about 40,000 Italians and is the only regular Protestant church among the Italians.

2. *Secure good men for the work;* and here is the rub, for cheap men will only do cheap work. Better not do the work at all, than spoil it from the beginning. You must employ men whom the Italians will respect; men who are not afraid of hard work, able and willing to be all things to all men, capable men who are

abreast of the times, who know both the English and the Italian languages well, and who are in full sympathy with American Institutions, for they must be leaders of the people and do educational and social, as well as religious work.

3. *Evangelize the Italians in your Presbytery,* even the small settlements. This can be done by Colporters of our United Presbyterian Board, or of the American Bible Society. They will hold meetings, distribute Bibles and other tracts, and wherever possible, found a mission which may later develop into a church. Any American Christian can do personal work among foreigners, too. Remember that I was led to Christ by a tract which an American woman handed me while I was working as a water boy in Plainfield, N. J. I have written and published many suitable tracts in Italian and in English, excellent for personal work with all classes. Write to us and we will send you samples.

4. *Have a Pastor Evangelist,* or Missionary at Large or what you choose to call him, to visit the various Missions from time to time when requested, giving inspiration to the people, encouragement, counsel and help to ministers and missionaries and to conduct revivals. The Baptists and the Methodists have such a man for the foreign work of their denomination. It is a glad event when we hear another voice from our pulpit and always it is an occasion to have a larger audience.

I would advise that the Italian Churches and Missions be fathered by some strong local American Church and that the Italian Session be composed of both American and Italian members, for the Italians do like to have some measure of self-government. Such a relation, or affiliation, would be of incalculable benefit both to the Italian Mission and to the fathering Church.

I thank God that I see a revival of interest among American Christians in behalf of the Italian immigrants. It is the greatest home mission work before the Church today. A Home Mission work for foreigners is a local mission, a home mission and a foreign mission work all in one. I hope that some Carnegie in the United Presbyterian Church may be called of God to devote his money and his talents to the development of the Italian work in America, for I am sure there is no better investment anywhere that would yield better returns for God and Country.

Remember what God says is His law, and I quote my text in the end, rather than at the beginning of my article:—"The stranger that sojourneth with you shall be unto you as the home born among you, and thou shalt love him as thyself; for ye were strangers in the land." (Lev. 19:34.)

# Puget Sound, - A Great Missionary Opportunity

Mrs. A. W. Wilson, Mt. Vernon, Washington

IS the Northwest a missionary opportunity? If so what makes it such? For one thing its youth. There died this month of March 1926 the man who was the first Federal Judge for the state of Washington. Before Washington was a state he had been Federal Judge for the Territory of Washington. He had seen the development of this part of the country from the raw days until it seemed to him no longer frontier. Nor is he a lonely specimen. A few miles south of us lives a man who was a trailmaker of this Puget Sound. He is strong and vigorous today and has made the trip from coast to coast by aeroplane. He is a pathmaker of the land and a trail maker of the air.

And these are not so many years in advance of many who belong to the old settler's association. The first telegraph operator in this part of the world is a neighbor of ours. The treasurer of our congregation has lived here since the very pioneer settlement of Puget Sound. A few weeks ago I saw a most interesting historical pageant. It was on the Swinomish Indian Reservation. It was entirely an Indian performance. The pageant was written, prepared, and produced by the Indians without white assistance. The stage scenery and decorations were Indian. All the actors were Indian. The costumes were Indian. The theme of the production was the treaty of the Indians with the first official representative of our national government, Governor Isaac Stephens. And these old Indians with memories unimpaired by written records gave a vivid and picturesque presentation of the day which seems far away but is really only yesterday in history when, twelve miles south of Mount Vernon, the three tribes of the Puget Sound country met and made a treaty of peaceful neighborliness with the white man.

Yes, this is a young country, so youthful that some of the men who made the beginnings of history here are still living; so young that the first generation of pioneers has not completely passed. And because it is young it is a hopeful country, careless of the cultural and the spiritual in its vigorous struggle with the material. This carelessness is very evident to even a superficial observer. Not one tenth of the population of the Puget Sound country are members of the church. That does not mean that the tendency is toward viciousness or flagrant immorality. It is the careless indifference of adolescence. This country is at that stage of development when it does not care whether its shoes are shined or its hair combed. It has been growing so fast it has not given much thought to anything save physical development. It has just reached the age where it realizes spiritual values. If the church does its duty by this part of the world the next half century will see a wonderful spiritual development in this Northwest. It is the land of missionary opportunity, and opportunity, that is as large as its wonder-

ful material resource and its youthful vigor.

An intelligent Pennsylvania woman was seated beside me a few days ago as we drove along that wonder road, the Pacific Highway, which stretches its paved length from Vancouver, B. C. to the Mexican border. She had observed the difference in spiritual attitude here and in the Keystone State. She is well read and has traveled extensively. And she remarked: "The minister out here has to contend with an indifference that is almost equal to that of the foreign missionary. I am certain that is one thing Christian people in our eastern churches do not realize when they think of the work in this western land."

I wonder if you who live in the centers of our church activities do ever think of this fact and if you remember in your prayers and your plans that this is a country of missionary opportunity; therefore a country of missionary trial and struggle and frequent disappointment and repeated beginnings. Being a home missionary out here does not mean simply drawing a salary from the Home Board. Men who are in self sustaining congregations know the struggles of the foreign workers as they go up against indifference and spiritual carelessness.

That is why this part of our country is well designated a *missionary* opportunity. The work of the church here is of a genuinely missionary character, as distinctly missionary as that in a city mission which deals with the indifference of the slums or that of a foreign field which deals with the materialism of paganism.

The youth, the vigor and the carelessness of this country are by no means all the considerations that make this Sound country a missionary opportunity. The Sound ports are the national doorway to Alaska, Siberia, and the far east. Here is the first point of contact with Christian America for those who come to our shores from these lands across the waters. Therefore it is necessary that a real Christian life should greet them. First impressions are hard to eradicate and carelessness here will blight, as does a killing frost. And it must be confessed that the missionary opportunity herein offered is very largely neglected. There are missions in all our cities for Japanese and Chinese and Russian residents. Thanks to the wise laws now in force we are not flooded with large immigration, so that the missions of the churches are able to offer Christian fellowship for the resident Orientals. The opportunity that is so largely lost is that afforded by the traveler who does not come within the quota law,—the business man, the student and diplomat. There is a rebuke in the statement made by Li Hung Chang on his homeward journey after years in America, that he had come to this land with the resolve to become a Christian and to accept the first invitation to join in Christian worship that should be extended to him; but that not a single American Christian had invited him to attend a church to say nothing of asking him to accept Christ. He should have had that invitation within a week after landing in America. There was a missionary opportunity lost that cost the Kingdom the fellow-

ship and service of the most influential man in the yellow race. It was lost because of the carelessness or the indifference or perhaps the bashfulness of some of us. It was lost as is many another such opportunity because of our lack of faith. It is hard for us to believe what Mr. Li said was true, that he came to America predisposed in favor of Christ. We think of these people coming prejudiced against our Lord. And we lose a great missionary opportunity when we do not immediately and insistently greet these intelligent, enquiring travelers with a Christian invitation to know and worship Jesus.

There is some of this service done. But there is no church or interchurch organization to see that it is done. There should be. It is a missionary opportunity. Whatever is done shows results. One or two samples might be illustrative. There are between thirty and forty Russian students in the University of Washington. Of course they are but a small part of the Russian population of Seattle. But they are an important part. Some one with vision organized an association to see that they were cared for financially. It is in the control of the Russian people themselves and has but a meagre capital. But it speaks in the universal language of fellowship and helpfulness. Not long ago I was in Seattle one evening and found the social rooms of one of the downtown centers of Christian worship filled with foreign looking, foreign speaking people. Odd and beautiful articles of handicraft were displayed and offered for sale. It proved to be the Russian Association Bazaar. It was meeting under the roof and under the patronage of a really great Christian organization. And its chief profit was not in the dollars and cents that figure in its financial reports, but in the spirit of comradeship and goodwill that permeated its contacts.

And there are the Phillipine boys who are coming here in goodly numbers for high school and college courses. A very great per cent of these youthful students have to earn their living, while acquiring an education. Most of them do this by entering household service. I do not know who is looking after it but some organization places these young fellows in homes where they can attend classes and earn their board and keep. They live in our Christian homes. Two of them are in families of our congregation. They absorb our Christian ideas and ideals. They go back to their own communities with lives impregnated with spiritual power. It is a missionary opportunity of the first order which asks no financial outlay and has a fruitage that continues.

Yes, this a land of missionary opportunity. Native born and foreign born alike offer a real field to the message. And because this country is still in the formative period of its development with great cities and vast rural populations yet to come, it is an opportunity which should not, must not be overlooked.

# Logging Camp Missions in the North West

**Written for the Women's Missionary Magazines by Dr. S. E. P. White, Supt. of Missions to the Logging Camps in Western Washington under the Presbyterian Church**

THERE are thousands and thousands of men engaged in the lumber industry on the western slope of the Cascade mountains.

These loggers live under conditions which differ very materially from those, under which, men live in any other industry. They are separated from home and society and from the restraining and refining influences of these institutions. It is not much wonder that men living under these conditions of segregation, come to feel, that society has little interest in them and they, very little in common with society at large. These men have little or no Gospel privilege; practically their only opportunity along this line is that provided by the missionary who makes his visits to their camps and takes the Gospel to them.

## THE CAMP

The camp is situated deep in the timber, far from the city and even the villages. It consists usually of from 16 to 30 bunkhouses, each providing for 8 men.

Here the men are quite comfortable, the houses are clean, they have sanitary steel cots, and their bed linen is changed every week and for each new man. Often warm and cold water will be found in each bunkhouse. They have shower baths and a place to do their washing; they also have a dry room where they may dry their washings.

The food of the modern camp is splendid. It would be difficult to find men in any industry, as well fed as in the lumber camps of the north west.

## THE MEN

Many of these men belong to what is known as "migrant labor." That is, they have no settled place of abode. We have often gone into a bunkhouse and talking with men here or there, asked them where they live; they will reply "wherever I take off my hat" and this is literally true. One season will find them in the East, the next in the West, another in the lumber camps of the North and another in the cotton fields of the South, thus they sweep across and up and down the country wherever their fancy takes them or work calls them.

Among these men, one will find all classes, the good, the bad and the very indifferent. We find some Christian men in all or nearly all camps. Men who not only make a profession of Christianity, but who have their Bibles and who read them. But these men are far in the minority. There are some college men, but their number is not large and I have never seen one of them at the end of the saw or ax. But they are the men, who are engaged in some part of the operation which demands skill and training and to whose ability is largely due the success of the operation. By far the great majority of those who make up the rank and file of the loggers, are men who have not completed the High School course and very many not even the eighth grade. There are to be found in most camps, men who

are local men of families, and these are the very best elements among the men.

There are many men of foreign birth, some of whom have drifted into the woods to make a livelihood, because it was the way of least resistance, others because they had some knowledge of the work previous to coming to this country.

The atmosphere of these camps, is not such, we are sorry to say, as would inspire to a nobler life, nor does it foster chastity of speech. Often one will find a man in camp, whose very presence, because of his language, is as a pestilence among the men. But these are the exception and not the rule. I knew of one instance in which such a man came into camp one day, made himself so obnoxious by his filthy tongue, that one of the men got up, took his luggage and threw it out of the bunkhouse, then threw the man out after it, and let him know, that such language would no "go" in the same bunkhouse with himself.

These different classes compose the personnel of the camp, and provide the material upon which the missionary works.

The work in a lumber camp is heavy and very dangerous. The equipment used to handle logs cut from 32 to 40 feet long and for very large trees, must necessarily be heavy and dangerous to handle. It is not surprising, then that there are many men hurt, mangled and some killed. A friend of mine was literally driven into the ground one day; the line fouled under a root of a stump, and when the heavy strain came upon it, the stump gave way, was thrown into the air and fell upon his head. Another is in the hospital with a broken back, and will never be able to stand again, and it is still a question if he will live. Another friend, with a wife and four children had both legs broken and his head fractured at one stroke from a log. He has since lost one leg below the knee, and is still in the hospital and it will be some time before he is able to have an artifical limb fitted.

We feel that the church has a message for these men, and the only message that will meet all of their needs. For truly of every one of them as of David it might be said, "There is but a step between me and death!

## THEIR ATTITUDE TOWARD THE CHURCH

These men feel that the church has not taken much interest in them and the things that concern them. Some will still tell you that the church is the friend of the rich and well favored ones, but does not have much interest in them. Once a man said to me "The church has never fed me." One will find even such among them. But most of those who find fault with the church, will say "It has never taken any interest in our fights for better conditions in camp; it has never helped us win a strike." They feel that the material side of life is the most important, and feel that they should have the support of the church in their strikes.

But even these conditions have changed very much in the past few years. I do not know of a single strike, that has been called in this district in the past year, and certainly they are not so frequent as in by-gone years.

Our work is to live among these men, to eat with them, sleep among them, and minister to them when hurt in hospitals, and in this way convince them that the church does care, and has a true and vital interest in them, and the things that affect their spiritual life, as well as their comfort and satisfaction here.

The fact that I never take an offering, and that I give hundreds of volumes of literature to them free, are facts that are not easily set aside.

Another fact has had a bearing on them to this same end. Two years ago, I received a sum of money to be used directly for the loggers. This sum was given by a class of young women in an eastern church. We submitted three ways of using this money. First to buy fruit for the men, sick and hurt in the hospitals. Second. To use part of the fund in buying Gospels of John and Luke, and Matthew and literature provided by the Bible Colportage Association of Chicago, to be given to the men. Third. To purchase good copies of the New Testament and Psalms and give to the men, who had no Bible or New Testament and who would promise to take care of them and to read them. We would give from two to four according to size of camp and the attitude of the men.

This has had a splendid effect upon the men. They reason, when a company of young women, whom they do not know and never will, and who do not know them will spend good money for them, they must have a real interest in them. Through this ministry the men are beginning to realize that the church does care.

## RADICAL PROPAGANDA

One of the greatest difficulties in the way of the Gospel in the camps has been the prevalence of radical propoganda. The lumber camps of the North-West, have been the most favorable environment for the growth and development of this propoganda. This radicalism is materialistic in thought, and approaches very closely the idea of communism. It is therefore antagonistic to Christianity, and where it was entrenched in a camp, it was correspondingly hard to get the interest of the men. Many who would otherwise have listened were intimidated by the more pronounced. On one occasion, we were in a camp of 120 men and had but three men at the service. One of the men was very frank and told me the reason; it was because the radical element was so strong in that that camp at that time. This condition has changed greatly, and if this element is still present in numbers, the men are more quiet, for if it were known that they belonged, they would be told that the camp would try to get along without their services!

We feel that while this influence is still present to some extent, its power has been broken and its influence will be less and less felt.

## A SERVICE IN CAMP

I wish the reader might have been with us the other night at service. Could he have heard the men sing, and have seen their attentiveness to the message, I am sure he would have a better conception of a service in camp than we can give in words.

The service is announced at the supper table. During the time after

supper until service, we visit among the men, get word of any in hospitals and move around among the men in the bunkhouses. When the hour has come, and the dining room is in order for breakfast, we tap the triangle and call men in. We usually open with "America" then follow with "The Battle Hymn of the Republic." We call upon the men to call for any of the old hymns, and they will call for such as "Nearer My God to Thee," "Jesus Lover of My Soul," "What a Friend We have in Jesus," "Lead Kindly Light" "He Leadeth Me," "Onward Christian Soldiers," "There is a Fountain filled with Blood" and there are times when we sing most of the 23 songs in "The Pocket Treasury" published and furnished free to me, by the Bible Colportage Association of Chicago. After the song service, we give a direct Gospel message to these men. We do not do welfare work, important as it is; we have never promoted a boxing match, or put on a "smoker" and never will. We are there to take the Gospel to these neglected men, and when the men see me in camp, thy often will call to me "Will we have church tonight?"

The gospel will meet the deepest needs of these men. I have seen the lives of men changed by it. They have given up their old habits of squandering their money on moonshine and are different in every way.

After the service, which closes with prayer and another song, we distribute the literature and Gospels, that we have carried in. The Bible Colportage Association of Chicago, supplies us with books of addresses and sermons by Moody, Spurgeon, Torrey, Talmadge and a great many others. The men take these books read them and pass them to others. The other evening we met a man who had received a copy of the New Testament and Psalms from us on our previous visit. He was reading it when we entered the bunkhouse. I was speaking to him and told him I was glad to see him reading it. He said "I got it to read and I am doing it, I have read three books already." He had read Matthew, Mark, Luke and was reading John, and had done all of it in about four weeks.

One seldom hears of the results of his ministry to these men. They are reticent, and do not say much. A Superintendent one evening after service said to me; "Mr. White, that address should be in every camp on Puget Sound." He said: "The men will not say a word to you about it, but no one will dare say a word to them about you." Once we heard of a boy whose life had been changed; he never told me, but he told a friend. I had met him more than a year before and I think I have never heard such a vile tongue in any boys' head. When the opportunity came, I had a good frank talk with him, told him where he was heading; more than a year later, one evening I met him in camp, but he could not come to service as he had to work. He told this friend, that I had done more for him than any man he knew. Then he told him of the talk, and said "I was a boozer, spent my money for moonshine, but since then I have cut it out, have married and now have my home and am saving my money."

Is it worth while? Who can meas-

ure the effect of the Word doing its work in silence as these men read a Gospel, or a sermon of one of God's saints? The promise is, that His word shall not return unto Him void and without doubt the current of many a man's life has been turned by this ministry.

These men need the Gospel and we believe nothing else will meet their needs and wants.

Some time ago, I was attracted to this motto on a wall in an eastern office, "The Gospel of Jesus Christ can Solve the Indian Problem." I read it over the second and third time. I thought, yes, it surely can solve the Indian problem, but it can also solve the logger's problem, and the industrial problem, and the race problem, and every problem of our complex society if it is faithfully applied.

We believe the church has a mission to these men, that it has the remedy for all of their troubles and perplexities. It has the only balm that can and will bring peace to the disturbed and troubled heart. Surely the church has a responsibility to these men. Our responsibility to the heathen, to the mountaineer, to the Indian, to the Negro, is determined by their need, and the church's ability and opportunity to help. Does not the same formula, spell our responsibility to these neglected men in the great timbered districts of our land? Their need, their condition, and our ability and opportunity to help, constitute a real challenge to the church of today.

---

## WOMEN EXPLORE NEW INTERRACIAL PATHS

The women members of the Federal Council's Commission on the Church and Race Relations in co-operation with the Council of Women for Home Missions and the National Board of the Y. W. C. A., are planning for an Interracial Conference of Church Women, September 23-24 at Eagles Mere, Pa.

The objects of the conference are:

(1) To enlarge the scope of interracial thinking and to enlist the women of the churches more actively in improving relations between white and colored groups in America;

(2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions;

(3) To exchange concrete experience from groups of women that have already attempted to carry out interracial programs;

(4) To study the past experience of organizations that have done such work, to learn both from successes and failures, how best to proceed in the future.

The program will be largely made up of open forum discussions under the guidance of competent leaders to enable those who participate to pool their experience and jointly to think through the problems.

—*Federal Council Bulletin*

# INDIAN MISSIONS

## Our Responsibility

By Miss M. C. Harper*

GOD "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

Away back in the past ages God established the Red Man on the Western Continent. When, how, or why this continent became the home of the Indian tribes, only the All-wise Ruler of the universe can answer. But it was not His purpose that the Indian should always have undisputed right to this land so full of opportunity for a new civilization.

In the course of time our forefathers, seeking a place to worship God according to the dictates of their own conscience, crossed the great waters and established a home here.

Naturally the original inhabitants would resent this intrusion, but where the white man dealt justly and kindly, made treaties of peace, bought the land for an honest price, as did William Penn in Pennsylvania, the Red Man was willing to live in peace. But Spain and other nations from Southern Europe came, not for religious freedom but for spoils and conquest, and by force drove our weaker brother from his home, taking possession in the name of their mother country. Was it strange that the Indian should fight for the land the Great Spirit had given him?

We kept pushing him westward and still farther westward until it seemed as if the great Pacific would swallow him up.

Finally our Government began to set aside certain Reservations to be held sacred for the Indian, but how often have these treaties been but "Scraps of Paper."

No doubt the White Father at Washington wished to deal justly with his children, but through the influence of corrupt politicians, Government Agents were appointed who were most dishonest, teaching the Indians to drink fire-water and other kindred evils.

The Indian was not an atheist. He believed and worshiped the Great Spirit, in a propitiation for sin, and a happy hunting ground hereafter.

No wonder an old Chief said when he saw the evil practices of the white Christian, that his own religion was better.

We are told there are 346,000 Indians in North America, of whom 250,000 are citizens, but how many are Christian citizens?

Is the Church of Jesus Christ meeting her responsibility to these our brothers and sisters in our own land? Our United Presbyterian Church has but three missions. Other churches are working here and there, but "what are they among so many?"

The Nec Perces tribe is an example of the power of the Gospel, for the Indian Civilization without the Gospel will not save. We must take to them the "Book of Heaven," the message of Peace, the glad tidings of Salvation which saves unto the uttermost.

---

Note: Miss Harper a resident of the Home for the Aged, Wilkinsburg, Pa., has since writing the above article been called to her heavenly home.

# The Progress of the Indian

By Miss Lillian Robertson

A few years ago a Sabbath School State convention was held in a Western city. Among the delegates was a group of representatives from an Indian tribe, two of whom were entertained in the home of the writer. These were splendid appearing, well-dressed men; as guests, no white delegates could have shown finer courtesy,—they were prompt at meals, responsive to family worship, unobtrusive. On the final morning of their stay, we were having some music. One of men sang a lovely tenor, the other rich baritone. Called from the piano a moment we returned to find the baritone accompanying the tenor in a solo that would have been a credit to a city choir. Not until this did we learn that the player was a pipe organist, and the other a Carlyle graduate. As the two men left for their home in a new Rolls-Royce driven by a white chauffer, we took stock of the possibilities of the American Indian. It was borne in upon us that the Father of us all did not discriminate against any of his creation, but made all equal in mind, body and soul. Equal opportunity proves this and it is no more marked than in the case of the American Indian.

A metamorphosis is taking place in the attitude of missionary leaders toward all mission endeavor. It is acknowledged now that to prosecute foreign missions successfully, does not mean superimposing Western ideas upon Eastern minds, but the simple presentation of a Christ who belongs to the people to whom He is offered. An exactly similar attitude cannot be taken toward the American Indian, for he is a part of our commonwealth and necessarily absorbs the ideas and customs of the country of which he is a citizen. There is nowhere need for re-adjustment over here. The wide-spread use, for advertising purposes, of the blanketed, feather-head-dressed red man gives a wrong conception of him. There are places in our country where groups of non-descript Indians are kept in teepees and paid to perpetuate their primitive forms of living that tourists may be lured thither. The Indian village is often featured at the annual Fair. Historically, these exhibits may be interesting, but they are not fair to the Indians who have advanced until such exploitation fills them with a sense of injustice. There is a tribe in Idaho, whose members refuse to don the blanket after conversion. No persuasion avails for any purpose whatever, (*even a pageant*), to get them to appear as uncivilized, un-Christianized Indians. Are they not right?

Last Fall, the papers gave pages to detailed accounts of an Indian Congress held on the banks of the Spokane river, Washington. Its program was made and carried out by the Indians themselves and had for its object plan for their development and progress. It was held on a historical spot where they had hunted and fished before the whites came. The city of Spokane gave this Congress such hospitality as would be tendered

to any notable gathering. The old site of the Indian village was given over as far as possible, to the delegates, and for several days they reviewed the past and planned for their future. Among these representatives was the original of the Indian head on the buffalo nickle.

INDIAN GIRLS ON THEIR PONIES
SIMNASHO, OREGON

When people take upon themselves the plans for their development, they are worthy of recognition. We are beginning to realize this although there is still far too much of the patronizing attitude; too much of the feeling of a superior for an inferior. If the Indian has not progressed as he might have done, the cause may be found in conditions that he could not control and for which we or our forbears are directly responsible. It behooves us to "go softly."

There is a wave of interest in the original inhabitants of our country just now. It is probably the outcome of historic interest as well as the fact that *Lo* can now vote, and is to be recknoned with.

In May of this year, New York City dedicated Inwood Park as a memorial to the Indians of this school. This part is a rocky point on the Hudson river within the City, and is to be restored as far as possible to a typical Indian village, to which students may go, and familiarize themselves with the customs of these early occupants of Manhattan. There will be a museum in which to house valuable relics. We are rather late in coming to understand that the early settlers in America as well the the pioneers, were indebted to the Indian for many ideas in cultivating the soil, and for the discovery of many food plants and medicinal herbs. In some of the mid-west sections, the Indians could raise grains where the white man failed, until he learned the Indian method of sub-irrigation. We are authentically told that the Indian is not only the original "dry farmer," but that he understood irrigation as existing ditches prove.

That some of the American Indians were expert gardeners has been established by the Heye Foundations in New York City. In the days of Peter Minuit, where the second greatest city in the world rears its Woolworth towers, and docks great vessels from every port in the world, there were many Indian gardens around the wigwams in the forest clearings. Through the 300 years since that time, seeds have been kept, so the Heye Foundations says, from these gardens. This spring seeds from this supply were distributed to 600 children in an East Side congested district. The Rockefeller Institute has loaned land for gardens 5x10 feet, and here, under careful supervision, Indian gardens will grow once more. This is not only to

give wholesome occupation to the children, but to inspire them with respect for a native people who are at once picturesque and fascinating to the youthful mind.

The Indian has made a contribution not only to useful enterprises, but he has come into recognition in the field of art, music and even religion.

One need only visit the Indian villages from Alaska to Mexico to see basketry, weaving and carving that have no counterpart in the world. The wonderfully woven baskets command high prices. To own a bit of lovely pottery, to possess a Navajo rug, or blanket, or a piece of beadwork is to have colorful, artistic, valuable articles. These are dyed by the Indians, and all patterns are original with them. Nor are they meaningless. On the contrary, the initiated can find legend and history in these products of Indian skill and art. As to music, attempts are being made to transcribe Indian melodies; for the rhythm and plaintive quality are peculiar to the Indian. The dignity and restraint that characterize him are expressed in his music. Musicians believe that Indian songs form a distinct type and are worthy of preservation in the cause of music.

Religiously, there is little need for enlargement. The American Indian always believed in a Great Spirit. His belief leads him into a maze of superstition and fear, but there is a definite object of spiritual worship, and the worshipers are by nature devout. In one of the advanced tribes in Arizona, there is an annual religious festival of such importance that months are taken in its preparation. The sacred dance is the climax of the celebration, and that it may be as nearly perfect as possible, 300 young men are trained for weeks by an expert brought from a distance. The result is an exquisite movement of grace an rhythm. Those who have been permitted to see it, declare that it is an act of worship, so solemn that they deplore any effort on the part of churches to introduce another form of religion.

HAZEL AND CLARA YOUNGBEAR, TAMA GIRLS IN THE ORPHAN'S HOME, PITTSBURGH

Our Indians at Tama take their name from their chief Taiman who was a subordinate chief of the Fox tribe. The Foxes were an Algonquin tribe, restless and warlike, and the object of French hatred in the settlement days. From an editorial in the Omaha World-Herald of June 24, 1926, we learn that they were credited with breaking up the old pioneer trade route between Canada and Louisiana, operated by the French, and thus helped the English to gain Canada from the French. The Foxes were not highly regarded as neighbors being described by other tribes as stingy, avaricious, thieving, passionate, and quarrelsome. Their

bravery however, was proverbial. To offset this category of evils, it must be said that they knew the value of wild rice, and raised corn, beans, squashes and tobacco. At the present time they are agriculturally inclined. Not unlike the Athenians, they had many deities. The editorial referred to, says that the Fox reservation contains but one half-breed, and that the Foxes are stubbornly maintaining their racial purity. Their pagan worship is giving way to more modern ways. We have only to read the reports from our missions at Tama to see that the old order is giving way to the new. A community house finds daily use. A Christian Chapel is filled with worshipers of the one True God. Little by little the values of Christianity are making their appeal to our Indians.

The Warm Spring Indians are thought to be from the Wasco, Tenino and Piute tribes. These are branches of Shoshonean tribes. There is too much confusion about this to attempt any clear statement concerning them. As a people, they are said to be peaceable, moral and industrious. Intellectually, they are not as bright as some of the prairie tribes, but have more solidity of character. They are said to have resisted many vices of civilization. Curiously, while they like good clothing, and good things to eat, they do not care to live in permanent houses or use the furniture of civilization. Their wickiups are simple and bare.

Yet it is to this tribe that two Nez Perces evangelists went last spring, and held meetings that resulted in 30 conversions and re-professions. Perhaps the reader would like to know that the two Indians referred to in the opening paragraph of this article were from the Nez Perces tribe.

This superficial discussion of the American Indians is to take our eyes from the degraded specimens too often paraded in picture and story, and to see the possibilities of a people who possess qualities of paramount excellence.

When the day comes that we can hand over Indian problems in education, industrial training and evangelization to the Indians themselves, much will have been achieved. Until we can do this, there must be a thankful grasp of every opportunity with these people who are to be reckoned with as citizens, and who bear evidence of becoming worth-while factors in our nation.

They possess wealth and the present generation is responding to Educational advantages. Why should they not become missionary agencies as well?

Christ saw people, good, bad, indifferent, not as they are, but with latent possibilities developed. There must be a "vision" on our part if we deal justly with the American Indian.

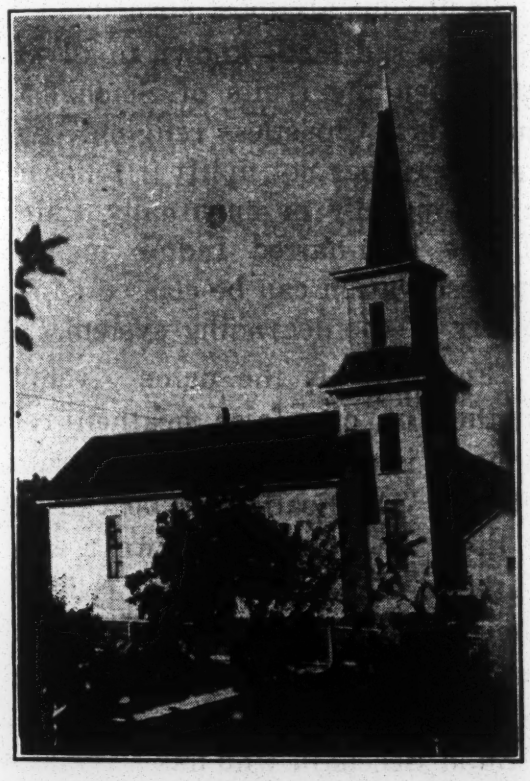
# Indian Religions

## On the Warm Spring Oregon Reservation

By Rev. R. H. Barr, Ph. D.

IT is generally admitted that man was created a worshiping being. And it has been said that no nation or tribe has yet been found that does not worship something.

In some cases the object and method of worship have been so foolish and loathsome that the followers of such worship are ashamed to let the white man see them in their devotions. Their actions prove they feel the inferiority of their religions



WARM SPRING, OREGON, INDIAN MISSION

and objects of worship. Yet they cling to their heathen systems most tenaciously. We have an aged Christian here who has been blind well on to 70 years. He frequently tells his fellow Indians that they are willing to use the white man's machines, tools, food, clothing and even money, especially if given to them— but they don't want the white man's religion. Last week while making pastoral calls I had a good opportunity to talk to a fairly intelligent Indian whose wife is a member and his father an elder, in our congregation. I spoke to him again about his duty to accept and confess Christ. He at once said "I neither want to be a Christian nor to be known as one. We have it from old Indians that the white man thinks Indians don't know anything. And yet the Indians knew about God and the six days of creation (which they fully believe) as recorded in the Bible long before the white man set feet upon the shores of America. Therefore the Indian is all right and does not need the white man's religion."

It has been nearly 60 years since the Gospel was first taught and preached on this reservation. And it is more than twice that long since missionary work was commenced among the Indians of the Northwest. All intelligent students of history know that it is over 300 years since the real history of our country began. And it is also well known why the Pilgrims and Puritans came to our Eastern shore. It was that they might have a home where they could worship God according to the dictates of their own conscience. At that time the Indian roamed all over this country. He is naturally a close observer. Consequently he very soon

learned of the white man's Book of Heaven and his manner of worship. And of course while gathered around their campfires they told and retold all they had seen and heard about the white man's religion, and thus the news would roll on westward.

Thus for centuries the Bible story of God and creation has been told and handed down to the Indian. So it is rather late in the day for a long haired Indian to say that he knew all these things before the pale face came to his country. But my redskinned friend said many of the professing Christians do things that he and others like him would not do. Ah, he is now wielding his big stick with which he hits more than just a few church members! But his remark enabled the writer to say: "You state that church people do things that are wrong. The Bible calls that sin. And Christ came to forgive our sins. You will doubtless admit that some non-Christian Indians do wrong things. Now that is also sin. The Bible tells us that Christ by his death and resurruction forgives and removes the sins of those who confess and forsake them. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

"Now what is the method by which your sins are removed or forgiven in your religious system?" For a while the man looked at me in blank amazement—if not in utter contempt and replied "Ask the old Indians." Now the old Indians, to whom he referred, are the ignorant followers of the old Smohalla heathen religion. The writer is sorry he has nothing at hand that gives anything of the origin of this false religion, which is as cold hearted as Mt. Hood which some worship. One of its chief characteristics is belief in dreams. Ralph Conner in one of his books relates the following which illustrates this fact. Some Indian tribes in Canada tried to get another tribe to join them in war against the whites. And one of the hostile chiefs prevailed upon the tribe friendly to the whites by telling them that he had been informed in a dream that they would be victorious. Some of the things which the Indians tell come to them in religious dreams are most absurd.

It is a sad fact—known to all who have seen the fruits of Smohalla—that it is a Christless religion. And therefore does not uplift it followers either morally or spiritually. Most all the long-haired Indian men on the reservation can be classed as followers of the degrading system.

"Feathers" is the name given to another of our false heathen religions. It is also known as the "Drum" religion. The Featherites beat drums at their meetings. They wear eagle feathers, the badge of their religion. They claim that the waving of the feather by the wind is a sign of the movement by the spirit.

Blind Beechkin who has a remarkable memory told me the following. Some 25 years ago an Indian by the name of Jake Hunt came to Warm Spring from Washington. Hunt's wife having died he made great lamentation, and went from place to place over the reservation pretending to dream dreams and see

visions. He claimed he was thus informed how Indians should worship. Their badge was to be the feather. They were to have war dances and other powwows. This is also a Christless religion.

Two years ago one of our most intelligent Indians was in failing health and was very much concerned over the immoral conditions among the Featherites. He told me he had often watched at a neighbor's house at night where powwows were carried on for three weeks at a time. And he knew from personal observation such practices were immoral and demoralizing. The devotees of this system seem to be almost shameless. Notwithstanding the protest of the dying man, of our session and other leading church members these abominable practices are allowed to go right on in our midst, unchecked and unrebuked.

We are almost as well supplied with gods as were the Athenians, for we have another false religion here known as the Shakers.

Last summer Rev. W. W. Gordon a former missionary here, sent me some old letters. Among these is one from the Rev. John M. Pamment written at Tacoma, Washington, March 1902. Brother Gordon had evidently written Mr. Pamment, a missionary to the Indians at Puyallup, Washington telling him the Shakers had gotten among the flock here. In his letter Mr. Pamment says: "I am sorry the Shakers are with you. All over the Sound country the effect of their work is bad and only bad. I will give you in brief the history of this movement. Fifteen or twenty years ago an Indian named John Slocum living on Fox or Squaxin Island in Puget Sound is supposed to have died and his spirit returned to God, who sent him back to this world to preach the Shaker religion to his people.

His doctrine was simply that the Indian people should give up whisky drinking, gambling, profanity, and I think, the use of tobacco and meet often in Shaker meetings, usually at night.

Slocum further said he had the power to cure sickness and drive out evil from a man's heart. He persevered until some of his people believed in him. And after a while he had many followers all over this Sound country. They meet in darkened rooms with lighted candles and crucifixes upon the walls. They use a kind of Catholic chant in their pretended worship and ring the bells; the leader usually exhorting them against whiskey and the white men.

They cause their bodies to shake, or tremble, and keep up the noise for a long time.

To heal a sick person or drive the evil spirit out of one, they put that person in the center of a room, gather around in a circle and beat the floor with sticks while the leader performs monstrous antics. The bells are rung and all work themselves into a state of frenzy until the afflicted person gets the "shake" or begins to tremble; he is then cured. For this the leaders receive pay in money or goods. Shakerism among the Indians is a jumble of their old Tamanamous* religion and Roman Catholicism. It has no Christ, no atonement and no Gospel. It needs

no Bible, as the Great Spirit communicates with the Shaker leader direct.

It fills the Indian with pride and steels his heart against the Gospel of God. It has in a few cases and for a short time reclaimed some from drunkeness but it has brought in other devils. It has left the Indians as it found them—impure, covetous, liars, etc. I have watched its effect upon the Shaker leaders here for ten years and know this to be true. Many white people, government employes and others have helped it on with praise because they thought it made drunken Indians sober. But they did not know all the truth. The Shaker Indian is harder to reach with the Gospel than the heathen Indian. Beechkin, our Indian encyclopedia, has this to say about the origin of Shakerism on the Warm Spring Reservation. "Many years ago—30 or more—an Indian, who had killed 19 people, came here from Tacoma and started the Shakers religion. The Smohalla religion taught that the Indians should dance and have their powwows on Sabbath. But the man from Tacoma taught that the Indians should hold their dances as often as they pleased. They were to ring bells, keep the house closed and dance all night and they were to have lighted candles and crosses." Many of the Shaker here were once members of this congregation and in order that their religion might have a better flavor and a form of godliness they sometimes read from the Bible in their meetings. Otherwise it has not improved much with age. At present it could be defined as a sandwich, the sides of which are a thin slice of Christianity and Romanism with a large filling of heathenism.

Since writing the above we discovered the following on Shakerism in Mr. Lindquist's book, "The Red Man in the United States." "Shakerism is a religion invented by the Indians made up of what they have heard from different sects and peoples, with additions of such remains of their heathen practices as they can remember. The founder knew something of both Roman Catholic and Protestant church practices. In 1882 or 1883 he had drifted away from the Catholic church and fallen into sin. He fell ill and is alleged to have died. After his spirit had left the body he is alleged to have had a vision and returned to life. He declared that Jesus had sent his soul back to his body in order that he might start a church for the Indians. Slocum's original efforts were aimed at the moral elevation of his race. No good Shaker might use tobacco or liquor, and all must pay their debts. Since Slocum's day, however various barbaric rites have become mingled with the original teachings." The Bible is not used in their services —except as already explained. We fully believe we have discovered the facts concerning these Christless religions. They cannot save souls. The only hope for the Indian is God's plan of salvation. "Believe on the Lord Jesus Christ and thou shalt be saved." "The way of the Cross leads home."

---

*Tamanamous, or Tamanawas is the name given by the Indians to the Spirit that was supposed to tell, or make known to each Indian boy in some way what his life occupation should be.

# Simnasho Indian Mission Community House Dedication

By Mrs. W. A. Spalding, Albany, Oregon

IN response to an invitation to the Simnasho Mission of Oregon Presbytery, to take part in the dedication of the Community House at Simnasho, Elder and Mrs. C. E. Sox, and Mr. Spalding and the writer left Albany the morning of May 24th for that station. There is neither time nor space to tell of our trip that day over the wonderful "Columbia High-

COMMUNITY HOUSE, SIMNASHO

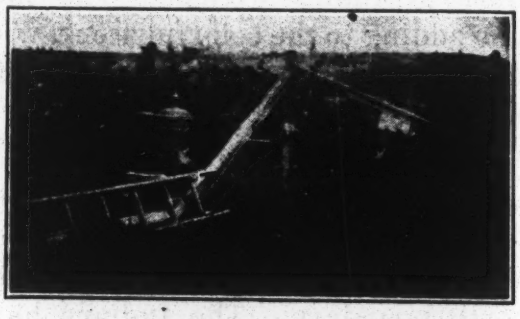
way," or of our good nights rest at The Dalles; or even to tell of our ride, after leaving "The Dalles-California Highway," over the rough narrow mountainous road that took us to Simnasho.

Delightful experiences of travel and scenery, were not the reason for our trip. Mr. Spalding was the only one who had ever visited the mission, hence the others of the party were keen to see the work in which they had been interested for years.

Ten thirty or eleven o'clock was the time suggested, by Mr. Matthews, for our arrival, and we were on schedule time, ready for the feast which Mr. and Mrs. Matthews had prepared for the Indians at a personal expense of $150.00. The feast was timed to bring the Indians to the Evangelistic meeting in progress, and as they were fishing for souls rather than trying to feed bodies, the cost was not considered. The "Fatted Calf" had actually been killed, and all things necessary to make it a time, long to be remembered were provided. Our first glimpse of the mission brought to us a vivid picture of brilliantly colored silk head coverings and bright shawls worn by Indian women. The men also adding to the colorful scene, with shirts, hat-bands and belts of brightest hue.

The Warm Spring Reservation, is a semi-barren mountainous region forty miles square. The Simnasho station is about ten miles from the north boundary. The Indians have their holdings scattered all over the agency, and consequently some of them must come long distances for religious or other meetings at the station. The "Community House" is to provide a temporary home, for these far-away Indians; also it is to be a social center at all times, where the social functions can be under the supervision of the missionary rather than under the leadership of the "Medicine Men" with their weird incantations in the "Long House" as has been the case for years. Furthermore, there is great need at times for a comfortable room and bed where a sick Indian man or woman can be cared for with the Missionary's aid. For all these and other

purposes the house was dedicated, and set apart, by special prayer in the assured hope that it will add greatly to the evangelization and Christianization of the Indians in that remote part of the Reservation. The visitors all felt that the building was rather small. Maybe the Woman's Board who furnished the money for the material, and Mr. Matthews who himself, did most of the actual work of building, would think otherwise. However if it proves efficient, and necessity demands, an addition can easily be made. Certainly, under God it will be a mighty help in the work.



AFTER PARTAKING OF THE FEAST—MORE SAGE BUSH

Mr. Matthews has about two hundred and fifty Indians in his parish, and fully 150 of them were present that day to partake of his bounty.

Have you ever attended an Indian Evangelistic meeting? If not it will be hard to convey to you the spirit of the meeting held in the church that evening. The Evangelist, Rev. Dickson, an ordained minister of the Presbyterian Church, is a full blooded Indian of the Nez Perces tribe, a man filled with the Spirit of God and love for his own people. He would plead with the people, through an interpreter, to accept Christ in their lives, and put away the sins that were dragging them down. His preaching was in English through, what he said to us was, an "Interrupter." His singer, Mr. Frank also a Nez Perce, holding his little sick grandchild in his arms, would stand and lead the Indians, who sang in their own language in a weird minor key, some invitation song, growing louder and louder. At last coming to a sudden stop on a minor note they would drop on the seat exhausted. No description can vizualize this scene for you.

The meeting and the pleading continued until ten o'clock and then closed without a sign of any one being touched. The presence of the visitors may have had a dampening effect, as later word told us that the next night, the last of the evangelistic meetings, several accepted Christ. But we each felt that we would not have missed that meeting for anything as it gave us an insight into the character of the people, with whom the missionaries are working, as nothing else could have done.

We all appreciate the sacrifice made by our foreign workers, and the isolation and lonliness of their lives, because of their work; but few of us realize that the Missionaries at this station suffer equal isolation and loneliness. Of the twelve years of their service only in the last two or three have they had helpful companionship. The government farmer and his wife, Mr. and Mrs. Drake, have been with them for that time, and are earnest Christian people, helpful in every good work. The barren surroundings and high elevation make it impossible to have fruit or vegetables of any kind, because of frost every month in the year. Both

nights of our visit, May 24th and 25th, ice as thick as window glass was formed. The roads, little more than trails, are mountainous, and can be traveled by auto only a few of the summer months, the rest of the year the missionaries must travel by horse back, over that rough windy area visiting and ministering to their dark skinned people, whose language, even, they cannot speak.

When Mr. Dickson, the Evangelist, was asked, "How best reach and save these people." He answered, without hesitation, "By Christian Education." The Government cannot do this. The children of school age from Simnasho are sent to the Government school at the agency, twenty-five miles away. But both Mr. Dickson and Mr. Matthews, who have made careful study of the question, think that if the church could provide a good Christian teacher, the government would furnish the building, and so keep these children at home, under Christian influence, and thus go far toward solving the problem of the Missionaries for the coming generations. Pray for Mr. and Mrs. Matthews for "God has honored them by giving them a hard job." An encouraging letter occasionally would warm their hearts, we are sure.

After traveling twenty-five miles, over canon roads which we have no desire to traverse again, we reached the Warm Spring agency. Here we found things entirely different, green grass, fruit trees hanging full, fine gardens and lucious strawberries, with many good government school, and other buildings, also a store, with other accompaniments of civilization.

This revealed to us that, although the workers there may, and do have hard problems to solve, yet many of the things that make life pleasant, and are denied the others, these have. We had a delightful call with Mrs. Barr and daughter Bessie, in their own home. With a couple of quarts of delicious strawberries from their garden, we proceded on our way homeward. The character of the roads made the driver perspire, and the people on the back seat hold their breath, except when it escaped forcibly, when on a narrow curve up the canon hill we met another car. Home was reached in safety, at the end of the third day. The party voted unanimously, that never before had they been able to crowd, so much of the beauty of mountain scenery, and such variety of thrilling experiences into three days.

We thank our heavenly Father, not only for his protecting care over the travelers, but also for His sustaining grace and power given to His workers in the hard places of His kingdom.

---

We are in danger of forgetting, in these days of concern over the problems of modern society, that we shall never have a better society without better men. The new world that we seek requires, first of all, new men,—men with purified purposes, committed in their own personal living to the way of life revealed in our Lord Jesus Christ; men with creative moral power derived from fellowship with God in Christ.

# FREEDMEN MISSIONS

## America's Obligation to the Negro

By R. B. Eleazer, Educational Director of Commission on Interracial Co-operation

LET it be said at the outset that America owes to the Negro nothing which it does not owe equally to itself—to its own self-respect and its sense of fairness and justice. Indeed, obligation always has its subjective as well as its objective side. This is especially true in this case, because of certain elements inherent in the situation. The Negro's very presence among us, by our volition, not his own, and primarily for our convenience rather than for his welfare; his vast contribution to the economic development and wealth of the country, especially the South; the fact that his condition today, good or bad—even his character—is in great measure what the white man has made them; the inevitable reflex influence of those conditions upon ourselves; the sense of *noblesse oblige* which a people so fortunate as we cannot escape—all these considerations lay upon us a peculiar obligation to be met not only just, but generous, in our treatment of the Negro in our midst.

In general this obligation rests upon the basic Christian emphasis on human values. In the sight of Jesus and of every faithful disciple of his, every human being is sacred—one of God's children. Christianity admits no other basis of human relations. The Negro is a human being. If we are to be Christian we must recognize his infinite worth as such and shape our attitude toward him accordingly. This principle, honestly applied, carries a number of implications:

1. It means respect for the Negro's personality—both for what he is and for what he may become. A little reflection will show that on both counts there is ample ground for respect. Even in its primitive African savagery, the race manifests traits that command our admiration. The fidelity of Livingston's native bearers who, after his death, voluntarily carried his body fifteen hundred miles to the sea that it might be sent home, is worthy to be recorded among earth's golden deeds: Missionaries to Africa are high in their praise of the honesty and fidelity of the native Christians. The loyalty of the Negro to his Southern white folks during the Civil War—a record which Henry W. Grady says was not marred by a single breach of trust—is unmatched in history. The character and achievements of Negroes like Booker T. Washington and Mrs. Mary McLeod Bethune in education, like Dunbar and Cullen and a score of others in poetry, like Carver and Just in science, like Hayes and Burleigh and Coleridge Taylor in music, like Bannister and Tanner in painting, Williams and Robeson on the stage, Spaulding and the Malones in business, not only command admiration and respect for themselves, but attest the possibilities of the race to attain and achieve nobly when opportunity is afforded.

2. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely doomed to perpetual servitude to the

white man's will. In the Christian philosophy every human being is an end in itself—never the means to some other's end. Slavery violated that principle, and slavery is gone. But there are still those who oppose the education of Negroes on the assumption that it will make them less submissive servants. There are some who still hold Negroes in practical peonage, others who take advantage of their ignorance and helplessness, and many who use them merely as chattels and conveniences. These attitudes and practices too must pass, even as slavery did.

3. This means also that we must cease putting stumbling blocks in the Negro's way and setting limits to his possibilities. No man has the right to say to any other, "You may progress just so far, but no further." Am I God, that I should assume such authority over any of His children? As Bishop F. F. Reese, of Savannah, has well said, "The Negro is entitled to make, under God, the best of himself of which he is capable; and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him."

4. But this obligation goes further, yet, It is positive as well as negative. As the dominant race we must give the Negro fair opportunity for self-development. This applies particularly in the matter of education. We are doing much for Negro education, to be sure; in the light of all the circumstances our policy in this regard has been commendable. However, so long as our expenditures for public education in states where separate schools prevail average from two to eight times as much for the white child as for the colored, we can hardly flatter ourselves that our duty is done.

5. We owe it to the Negro and to ourselves to protect his property and his life. Neither is yet safe from the fury of the mob, South or North. Negro homes and churches are still destroyed by bomb and torch, scores are driven from their homes by threats of violence, men and women are beaten and tortured. Last year sixteen were lynched, two of them irresponsible lunatics. Two of the sixteen were burned at the stake—one of them at the preaching hour on Sabbath morning. No wonder Negroes are beginning to question our civilization and even our Christianity! No wonder the same question is staring our missionaries in the face in every foreign land!

6. Every community owes to the Negro a fair provision of public utilities. Street paving, water mains, lights and sewers the common heritage of our urban populations — must not be denied this large group merely because it happens to be dark in color and largely without political power. The dominant group cannot maintain its self-respect while pursuing a policy so arbitrary and cruel. Not only so, but it must inevitably suffer from such a policy in the lowering of its own standards of health and sanitation and decency.

In so far as separation of the races seems necessary, we must put it on the basis of difference and mutual protection, not on that of assumed superiority and inferiority. Up to this time we have made the color line horizontal, the white man above it,

the Negro below. If we are to be even measurably Christian about this business of separation, we must "tilt up the color line" to a vertical position, with equal rights and opportunity extended to those on either side of it, living racially separate but with mutual respect and confidence.

7. Finally, the white man owes to the Negro, as to all other human beings, an attitude of active sympathy and good will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If I rightly interpret the mind of Negroes, just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them to singing with the spontaneous joy that is their natural heritage. Not only so, but it would make easy and natural the solution of many of the problems that now perplex us. Surely such an attitude is not too much to ask of every follower of the compassionate Christ.

---

# What Prairie Mission Has Done and is Doing for Prairie

## Address delivered at the W. G. M. S. Convention at Monmouth, Illinois

By Miss Sarah M. Wade, Prairie, Alabama

AS a representative of the Freedmen to the Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, it is befitting that whatever I have to say be of such nature as to acquaint you with the work that is being done at Prairie Institute. As Prairie Institute is one of the smallest of the stations maintained by the Freedmen's Board, whatever is said of Prairie may be said of the other missions.

Prairie Institute was established more than thirty-one years ago in what is known as the Black Belt of Alabama or that is what the marble slab in Gillespie School Building shows. But possibly its work first began in an old Union Church here which later on became a part of the Mission plant. Here in this building six years ago it elders with some representatives of the Freedmen's board pledged $1750 to the New World Movement, to be paid in six years. To any one, outside of the group, who knew conditions in the homes and in the fields, it was folly, a vast mistake, and linking up the church to an inconceivable task which would forever hang on this congregation of not more than fifteen or twenty adult members, as a shame and an obligation forever unpaid. But the church had said "Yes," and there was no honorable way of getting back . It stood its ground and under the leadership of Rev. C. H. Johnston D. D. as pastor for one year and Prof. J. W. E. Wade as pastor for the remaining five years and Dr.

R. W. McGranahan to urge and encourage, the task has been accomplished, the debt has been paid. A great lesson has been learned, "I can do all things in Him that strengtheth me." I would not fail to mention the very excellent help from all the teachers, chief among whom is Miss Elizabeth A. Bradford, who is here today. The Women's Missionary Society the Young Women's Missionary Society, the Young People's Society, Juniors and all who have paid up. From our experiences, other churches and organizations have been inspired and made prosperous. Our success has made for us friends.

As to location this mission is located in a very healthful place, beautiful for situation, ideal for study, being distant from the hustle and bustle of the noisy traffic of a busy city, and the hum of its many wheels of industry. This mission offers a thorough Junior High School course as prescribed by the Department of Education in the state of Alabama. Any student finishing this course can make a third grade license and teach in the elementary schools of the state.

Students hardly ever stop here, but go on to Miller's Ferry Normal and Industrial School to complete a Normal course or to Knoxville College to pursue the Normal and College courses. Prairie feels if it can only inspire the boys and girls who come under its influence for a short time, to look upward, perhaps they may catch the ray of light that comes out from the higher and nobler life of Jesus Christ.

Prairie Institute also offers instruction in domestic science, plain sewing and dress-making. These girls, who have come out from very crude homes, acquainted with only the most ancient methods of cooking and sewing, learn quickly and joyfully. We have had occasion to visit the homes of some of these pupils during vacations and our hearts were made to rejoice as we noted what changes were made in their conception of a home. At Prairie also is offered the elements of vocal and instrumental music along with daily lessons in the Bible.

Agriculture is also taught. The farm here owned by the Women's Board contains 619 acres. It is directed by Prof. F. L. Bennett, a graduate of Miller's Ferry Normal and Industrial School, who prior to his beginning the work here was farm demonstrator in Wilcox County. There are seven tenant families on the place that feel very proud of the present outlook for a splendid crop this season. A store and a mill are maintained for the benefit of those living here and on nearby farms, a store where merchants unjust in their dealings, may not cheat or defraud the tenants out of their rightful possessions. On this farm there are different kinds of stock and a herd of cattle, numbering sixty-five.

A great deal of the farming near here is influenced by the farm director. A Farmer's Conference has been established. In this Conference on the third Saturday of each month, farmers from other plantations gather to discuss the whys and wherefores of farm activities, such as early breaking of the lands, fertilizers, and their values, the different soils and the adaptability of certain crops to those soils. If there happens

to be a difference of opinion the director communicates with the Farmer's Bureau at Auburn University Experiment Station of Washington, D. C. In this way Prairie is coming into the possession of facts of very great value which in no distant future will cause a blossoming and fragrance about the mission.

Some who can not be reached by the church directly are blessed by the school. Some who do not attend church or school are interested in more knowledge for their farms. The accommodations here are not only a church where we meet God face to face and gain knowledge of Him, His word and His works, and a plantation from which and because of which, we learn a knowledge of our relation to mother earth and her readiness to yield bountifully to our labors if rightfully applied, but we also have Yourd Hall a modernly equipped dormitory, heated with hot air, which furnishes room for a goodly number of girls. This building contains a kitchen, a dining room and a laundry where the girls do their own laundering. James' Cottage furnishes accommodations for a limited number of boys. Each building has a competent matron. Other buildings are the Teacher's Home where the teachers live during the school term and a Parsonage for the minister and his family. Until last year, all of the buildings and the farm were jointly cared for by the Freedmen's and Women's Board. But last year the Women's Board which had only been paying for the Domestic Science and Sewing Departments and the matron of Yourd Hall, assumed the financial burden of the whole responsibility for Prairie Mission and not only Prairie Mission but also Camden Mission, which is a much larger and more expensive plant. The plants and communities which have been served by these Boards together have felt no inconveniences from the transfer.

And now in conclusion upon such a subject as "What Prairie Institute has done and is doing for Prairie," we repeat, her patrons are indeed poor in this world's goods and must continue to be. But they are beginning to look forward to better days and the probability and possibility of a better future in the lives of their children, many of whom are now out in the world in joyful service for the Master in the fields, in the homes, in the professions and in the church of God, numbers are found, who testify but for Prairie Mission their lives might have been almost worthless. Only ages can tell what Prairie Mission and the other Missions have done and are doing for themselves. Other ears only can hear the whole truth for we can only understand, think and speak as children. If we were able to prophesy and understand our own prophecy and the interpretation thereof, then and only then would we be able to tell what Prairie Mission and the other Missions here in the Southland have done and are doing for Prairie and themselves in their immediate neighborhoods and far out in the world.

# Rich Rhythms of an Old Race.

Oh, I'm going to sing, going to sing,
Going to sing all along the way,
Oh, I'm going to sing, going to sing,
Going to sing all along the way.

We'll raise the Christian banner,
The motto's new and old,
Repentance and salvation
Are burnished there in gold.

We soon shall reach the other shore,
Oh, how we then shall sing
With all the heavenly chorus
We'll make the arches ring.

We'll shout o'er all our sorrows,
And sing forevermore,
With Christ and all his army,
On that celestial shore.

Oh, I'm going to sing, going to sing,
Going to sing all along the way,
Oh, I'm going to sing, going to sing,
Going to sing all along the way.

—From The Jubilee Singers

Used by permission Victor Talking Machine Co.

**RICH RHYTHMS OF AN OLD RACE**

475 RIVERSIDE DR. N.Y. 27, N. Y.
THE UNITED PRESBYTERIAN MISSION LIBRARY

# Evangelism for 1926-1927

## Twenty Thousand Souls For Christ

### The Goal for the Year

Dear Editor:

The Committee on Evangelism held a meeting, Wednesday, June 16. It was a day of conference, prayer and plans for the year.

In addition to the personal views and feelings of the members of the committee, we faced the predominant note of the last General Assembly—Evangelism the chief aim of the Church for the year.

In the reports of committees, in the remarks of individual members of the Assembly, in the prayers, and even by resolutions presented on the floor of the Assembly, the one message came to the committee—Evangelism for the coming year.

The last Assembly had much to encourage it. The committee on evangelism and the committee on statistics, alike, reported accessions by profession of faith to the number of 10,078. This, of course, was not quite so large in number as the 10,508 of the previous year. Rejoicing in that large number of accessions by profession, the Assembly, out of its hurry and rush of business, called upon all who are entrusted with spiritual leadership to earnestly seek a new passion for Christ, the souls for whom He died, and the kingdom for whose coming He taught us to pray. It is a genuine call from the supreme court of God's House, and, we believe, from the Head of the Church Himself, to the entire membership of the Church to rededicate to a life of larger faith and prayer and work, and a deeper sense of responsibility for the lost.

Conscious of the responsibility laid upon it by the Church in these actions and appeals of the Assembly, the committee on evangelism is asking the congregations, pastors, sessions and members, to unite in faith and prayer and special evangelistic effort for the winning of 20,000 to Christ in this current Church year. We believe this effort will in no sense go beyond our opportunities and responsibilities, and it certainly can in no way limit God in his power to save. May He be pleased to lead us far beyond our goal in this great work of soul saving! The work is His. The power is His. The opportunity is ours.

R. A. HUTCHISON
Secretary, Board of Home Missions

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

# Evangelistic Agencies in the Church

By Wm. P. McGarey, D. D., Kansas City Mo.

WHAT an old subject! If you are not especially interested in it, you have not read even this far.

But if you are truly interested, if your own heart has somehow been held up against the warm heart of Jesus, and you've ever definitely tried to tell others about it, then with what delight you come to consider again how best to "tell the old, old story." "Church" means so much more to us when "at the cross, where I first saw the light" we are privileged to see others bowing who were told about it by ourselves!

This, of course, is first,—that there shall be those in the church who are not merely members, but who so really love Jesus Christ that their hearts will leap with joy at the chance to introduce someone to Him, their Friend! Without this real heart desire, no agencies amount to much.

Imagine a lot of church "members" of today, who don't pray, or read their Bibles, or even attend church much, and who have themselves never experienced any real sorrow for sin nor known a single thrill at the mention of the Slain on Calvary, —imagine them trying to tell sinners how to be saved! Keep them away! Blind leaders of the blind they are, headed for the ditch themselves! They themselves need to be saved! If only somehow you could get these cold church members themselves broken up and weeping at the cross,—weeping in sorrow for their sin, weeping in joy of a new-found Saviour, that very thing will itself be one of the greatest evangelistic discoveries and triumphs your congregation has ever recorded. Other sinners will be stirred by the sight. And count upon it, ways will be found to tell them also the old story.

After being privileged to lead in over half a hundred evangelistic campaigns, the writer inclines to believe there is a real danger of waiting too long for and depending too much upon courses of study in evangelistic "methods." These are important, vitally so. Let us not neglect them. But to never get away from them, or to put them first, or to depend upon them for success, seems a bit like taking a course in how to love. What does any "course" in love amount to if there is no real love in the heart! And if real love is there, how comparatively needless is the "course!" Get in love with Jesus, and then somehow or other, just tell folks about it and introduce them to the same Jesus, who brought you your own peace. One does not learn to swim by studying books about swimming! Get in! This writer has grown weary with a good (not to say goody-goody) brother or two he has met, who were everlastingly with sighs and long faces talking of the unsaved and of courses of "methods" of saving them, but who were absolutely never known, at least by the writer, to go and try out their methods on some dying soul! Do let us sometime get through with our studies of "methods" of evangelism long enough to actually try them out!

When we have come to this point, we are ready for "agencies." There are, of course, many of them, easy to mention, but no use unless we will let the Holy Spirit lead us into and in the actual use of them.

For example anybody can mark and mail and otherwise distribute helpful tracts. Have you done this? Why not?

And any Sabbath school teacher can tell in a simple way the story of the cross, and can appeal to the scholars to surrender all to Jesus. If you haven't done this, or can't, or won't, then better resign. That class of yours was organized for Jesus and the saving of souls. What right have you to hold that strategic position and do nothing?

And of course any parent, especially any mother, can help wonderfully. Yet how often they actually hinder, both by example and by opposition. What tragedies we have seen and heard because parents forgot or denied their Divine commission and their solemn vows before God and the church touching their children. We have been hearing much recently about "flaming youth." Is that accurate? Before God, ought not we in many cases to say rather "Faithless and neglectful parents?"

And what of the telephone? Why not use it for Jesus say at least half as much as you use it for gossip? Call up your unsaved or negligent friends next Sabbath morning early and urge them to come to class and to church. Especially during special campaigns work the telephone hard.

But your shoes, too. Couldn't you make at least one call each week just for Christ and the church? Tell your pastor you will.

And have you tried prayer groups? A group of young men, another of young women, another from the Missionary Society and another of men, all met each evening under the great oaks beside a Tennessee church during ten days we preached there. Did we have a great campaign? Why ask? Try it and see.

And why not have actual written lists of all the unsaved and neglectful friends in your neighborhood? We venture the statement that you, reader, do not have such a list. You won't take the trouble to actually put them down. You'll "think" about them,—not very hard—and miss several of them altogether. "Someone is drifting away" unnoticed because your list search-light has missed him! And maybe he was calling for help!

Another of the best agencies we know of is "Decision Day" in the Sabbath School. Be sure to give the pastors frequent chances at the school on other days also. And why not make room in the school hour for a "Communicant's Class" before or after the Communion?

Special Evangelistic Seasons and Services? By all means. Call in a professional evangelist sometimes, if he still has the "glow." Otherwise ask some earnest pastor to come and help. And you yourselves wake up, and throw yourselves with utmost abandon into the campaign. If you do, you will treasure the memory of it. During a pastorate of a quarter of a century nothing has warmed our own hearts quite like some of our evangelistic experiences.

And through it all, let us strive to remember that all these are only

"agencies" and we are only agents, and that back of it all and through it all is the loving heavenly Father, and the willing Substitute on the cross, and the gracious Holy Spirit whose own age this is.

When, on request, we began to write the above we asked that we might be led to say something that would help someone. If this so informal communication is used to accomplish that, we shall be glad.

---

# Evangelism

### The Favorite Method of Jesus

**By Rev. Lloyd H. Simpson, Th. M.**

JESUS set two supreme tasks for his Church—first, "make disciples of all the nations," and second, "teach them to observe all things whatsoever I command you." In the consideration of the first of these tasks, we should not forget the other duty. Nor should we become so absorbed in the second, that we neglect to do the former. Both tasks should be the constant concern of the Christian Church. Neither should be periodically neglected, but the Church should have its doors constantly open both to receive disciples and to train them in the things which Jesus commanded.

Now the present day Church is constantly fulfilling the second of these tasks in the Bible School and in the preaching services of the Church, but can we say the same about the first great task assigned by the Master? Is not the matter of calling disciples periodically neglected? Are not many churches failing to press home upon men the necessity of Christian decision with any thing like continuity? Do not many churches neglect this great duty except at Communion season, or at Easter, or perhaps during special evangelistic services held one or two weeks during the year? And even then is it not customary in many churches to leave it mostly to the pastor to approach the unchurched about making a public confession of Jesus Christ?

Should this be so? Was this the manner of Jesus? Was it his plan that disciples should be received only at stated times, or when special preaching services are being held? Did he have a method of evangelism? If so, what was it?

Perhaps we cannot say that he had a method. But surely he did not depend entirely upon the mass method of evangelism. Dr. A. Earl Kernahan is authority for the statement that "Jesus won every outstanding follower by the personal contact method." Think of the discourses or sermons of Jesus: can you think of one person who was won to discipleship by them? Were they evangelistic? They were largely instructive. They were sometimes full of admonition. They did sometimes contain an evangelistic appeal such as, "Seek ye first his kingdom and his righteousness"—"If any man come after me, let him deny himself, and take up his cross, and follow me"—"For

what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" But we have no record of any response to these public appeals. They doubtless inclined some towards him and his gospel, but Jesus seems to have depended upon the individual appeal to secure disciples.

We cannot say that no one was converted under the preaching of Jesus. Doubtless many were. But it is most certain that Jesus did not depend entirely upon that method. Yea, we may affirm that he depended very largely upon personal appeals, and personal contacts. For instance, at the very beginning of his ministry he walked along the Jordan where John the Baptist was preaching, and two of John's disciples joined Him—Andrew and doubtless John the Apostle. They, upon his invitation spent the day with him. They both became his most earnest and loyal disciples. Andrew brought his brother to Jesus, and he became a disciple. Jesus found Philip: gave him a personal invitation to become a disciple, and he did. Philip went out and found Nathanael and brought him to Jesus, and he also became a disciple. Jesus called upon Matthew at his place of business and gave him a special invitation. Matthew yielded himself to the Master. Late one night, Jesus talked with Nicodemus privately, and I think the final result of that conversation was that Nicodemus became an open disciple. The conversation between Jesus and the woman at the well, also resulted in her conversion. Jesus about the first great task assigned by took the trouble to come back to the man born blind that he might win him to discipleship. And even the conversion of Paul was the result of a personal appearance and conversation with Jesus. So while public preaching and evangelistic services have their place, and Jesus did not neglect them, yet it would seem that He never depended upon them alone to make disciples—while John the Baptist preached, Jesus talked with and won individuals to Himself and the Kingdom of God.

We have spoken of a goodly number of personal interviews Jesus had with men and women and of their successful issue. These are perhaps sufficient to indicate his favorite method of evangelism. But there are other interviews recorded. And though less successful yet they indicate that this was indeed Jesus' favorite method. You will recall the interview with the Rich Young Ruler who came asking, "What good thing shall I do, that I may have eternal life?" Jesus talked with him for some time, and finally invited him to go sell all that he had, and give it to the poor, and to come and follow Him. But the young man went away sorrowful. Jesus himself was not always successful in winning men. What an encouragement that is to us. Do what we may, some will not be persuaded. Jesus had the same experiences that we have. But he went right on preaching and teaching, and calling men to follow Him.

If we look at the methods of the Apostles and early disciples, we find that they followed Jesus very closely, and utilized his favorite method.

Andrew talked to his own brother Simon Peter about Jesus. Philip found Nathanael an talked to him about coming to Jesus, the Messiah. Turn to the Acts, and we read of another Philip—Philip the evangelist—going down into the desert to talk with a man of Ethiopia about being a Christian. Peter goes to the home of Cornelius to tell him about the way of salvation. And Paul and Silas explain the way of salvation to the Philippian Jailor. Yes, Jesus' favorite method of evangelism was that of the early Church, which would most naturally be the case.

Now, it seems to me that the modern Church cannot afford to neglect the "Jesus' way" of making disciples. It is a method that will work. It will work in any place, at any time. It is not necessary to wait for special services to try it out. You do not need to be a preacher to be successful by this method. Ofttimes the layman is successful where ministers have failed. This method brings a blessing to the worker, as well as to the person he wins for Christ. And finally, the person won is more likely to unite with the Church and become an active and permanent follower of the Master.

---

# "Irrepressible Influence"

**Raymond L. Edie**
**Board of Foreign Missions**

THERE is no influence in the world quite like the influence exerted by women. This influence may be for good or it may be for evil; it may be for liberty through Christ or it may be for bondage in superstition and sin through paganistic fear, through Mohammedan subserviency or what not. "Woman is irrepressible—either for good or for evil" says the great scholar, Dr. Duncan B. McDonald in one of his famous lectures.

A story was published not long ago which aptly illustrates this statement. A mission school in the East was holding its closing exercise for the year, and some of the older boys were recalling their entrance into the school with its fine beds and chairs and tables and forks and knives and spoons, and noting the changes that had come into their lives. Finally, one of the big boys who had come to the school weak, undernourished and full of malaria, stood and testified, "Boys," said he, "I came from a small house without windows. I came to the Big House with windows (the school house). I love the Big House with all my heart but, boys, I love the little house more and I will tell you why; because that's where my mother is." It is apparent that not until that mother was won could that boy be made a Christian.

How authorities have acclaimed this principle—the far-flung, far-reaching influence of womanhood? What an array of quotations might be exhibited! Here are a few:

"No civilization can rise above its womanhood."

"The non-Christian world stands or falls with its women."

"The education of Christian mothers is, perhaps, the greatest gift of the missions to the Orient."

"The future of society is in the hands of the mothers. If the world was lost through woman, she alone can save it."

"As daughter, sister, wife and mother she (woman) has in her hand under God the destinies of humanity."

"Men are what their mothers made them."

"There is a woman at the beginning of all great things."

Indeed this power of feminine influence is prominent no matter whether we are thinking of the mother of mankind who tempted Adam to sin or the mother of Him Who knew no sin; no matter whether we are thinking of the witch at Endor to whom Saul went in his time of trouble or of Hannah dedicating in the temple a greater than Saul; no matter whether we are thinking of the Christian women of the early church about whom the non-Christians were forced to exclaim in admiration, "What women these Christians have!" or of the pagan women of Africa, the heathen women of other lands and religions, for whom the symbol in the Koran is *El Bakara,* the cow. For good or evil, looked down upon and despised or honored and held in high esteem, the mothers of men have always held and still hold the influence that decides the destinies of men and nations.

One of the most significant and challenging statements ever made by a woman was made recently by Caroline Atwater Mason. She pointed out that "much of the future's history as regards the conquest of the world for Christ will be made by the Christian women of the United States and made now." What a responsibility this lays upon the 10,000,000 women in our American churches! What a responsibility, if we would do our part, does it lay upon the women of the United Presbyterian Church of whom 36,500 are well organized into a "sisterhood of service" in 1,302 Women's Missionary Societies!

And what a call there is for such service in the United Presbyterian Church! Never before has this Church faced a situation quite as critical. Never before has it been necessary for the Board of Foreign Missions to telegraph the newly appointed missionaries following the meeting of the General Assembly, stating their appointments to sail to Egypt, India, the Sudan and Abyssinia must be cancelled until funds were available. Never before have the members and secretaries of the Board invited their missionaries to gather at New Wilmington, Pa. for the annual missionary conference without being able to include in the invitation those who had offered themselves for foreign service during the year. Never before have the secretaries been compelled to make out a list of fifty missionaries to be recalled from service because the Church could not provide for their support. Never before were cablegrams sent to the fields apprising the Missions of this tragic situation and asking for a report on what steps would be taken to reduce the work one fourth in case the Church at home does not come forward with their gifts. Never be-

fore was there such a call for fellowship with God and for the exercise of faith by man and the practice of stewardship.

Does this article, then, appeal for funds from the women of the Church? Does it appeal for funds from women's organizations? No! Not for one cent. But it does appeal for influence, that silent, heart-searching, interminable, all pervasive influence that moulds homes, churches and communities to the ideals held by those exerting the influence. At a meeting of presbytery a few years ago pastors and laymen were debating the advisability of adopting a missionary through providing for his salary support. All were expressing their desire and hope that this might be done, but feared the amount never could be raised. The sum of $100.00 from each congregation on the average was not an undertaking to be considered lightly. While the men debated the question, the women of the church where the meeting was held were heard to whisper that they would see that that church gave her share. And it was so. The missionary's support was, in time, pledged, not by the women of the presbytery but by the young people's societies. Yet in that first meeting it was the women who injected a spirit of faith and determination that was most wholesome in bringing about the final plan.

The United Presbyterian Church needs this spirit of faith and determination this year. She needs homes where there is a spirit of sacrifice that has not been manifest before. The late Dr. Jowett said: "A sacrifical Church would speedily conquer the world." She needs individuals on fire for the Kingdom. "A missionary fire burning in the heart of one person is all that is necessary to set any church on fire for missions." She needs homes where the spirit of stewardship and service pervades the atmosphere. She needs men and women with a new concern for the cause of Christ. Can it be that the author of "Inside Views of Mission Life" has described our Church when she writes that "a sort of spiritual numbness possesses us and processions of lost souls pass and repass before us without awakening any special concern?"

There is room in the United Presbyterian Church for a wider understanding of the missionary call to sacrifice. Doubtless it is as true in our Church as in the Presbyterian Church that "about thirty percent of the membership carries the bulk of the financial obligations of the denomination and gives 'as unto the Lord' with thoughtfulness, in loyalty and with the sense of stewardship." Only as the seventy percent have a similar vision of the "lost souls that pass and repass" will they enter into the joy and privilege of enlarged sacrificial giving that will provide the full budget, bring relief to the Boards of the Church, and satisfy the Master's claims upon His followers. In accomplishing this, the silent "irrepressible" influence of the women of the Church will play no small part.

"The Lord giveth the word:
The Women that publish the tidings are a great host."

# Mrs. D. J. Brown

ON June 7, 1926 the members of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America and five other friends were guests of Mrs. D. J. Brown at a

luncheon given in a beautiful country tea room several miles in the suburbs of the city of Pittsburgh. It was a rarely beautiful day and no guest was happier in the enjoyment of our Christian fellowship than our beloved hostess. While the affair was expected to be purely social, we, of course, talked "shop" and the affairs of the Board and its missionaries discussed. As we separated for home in the waiting automobiles, each one thanked our dear friend for the beautiful day she had given us and bade her a loving goodbye, never dreaming that it was the last time we would see her until we looked upon her sweet face with closed eyes and folded hands, life's work well done, life's journey ended and life begun in the Father's many mansioned home.

We were all shocked to learn the day following that X-ray plates showed an enlargment of the heart, which was considered very serious and that she had been ordered to bed in the care of two graduate nurses, hoping that an enforced rest of at least a month would restore her to normal health and strength. We then saw that her lovely party had been arranged after the X-ray examinations had been made and before the results were known, so that she might have those with whom she loved to labor around her table in social capacity. We were forced, therefore, to go to Monmouth Convention leaving her at home, but receiving from her husband daily telegrams regarding her condition, which seemed at first to be favorable. Prayers everywhere were ascending daily if it were the Father's will her life might be spared. Everything was done for her that loving and skilful hearts could devise, but the Master whom she loved and served so well had the mansion and the crown ready and called her to Himself on the morning of July 14, 1926.

She was the daughter of Mr. William W. and Mrs. Sara Jane Armstrong. Early in life she confessed Christ in the First United Presbyterian Church, Pittsburgh, Pa., of which congregation she remained a member until her parents removed to Allegheny, Pa., when she became a member of the Fourth United Presbyterian Church of that city. She was always a regular attendant in the congregation and prayer meeting and the Sabbath school.

In 1892 she graduated from the Slippery Rock, Pa., Normal School and at once began her life work as a teacher in the Twelfth Ward Public School, Allegheny, Pa., which position she held with great merit until her marriage in 1899 to Mr. D. J. Brown of the same city. They began their new home life by continuing their activities in the Fourth Church, where Mrs. Brown taught a Sabbath School class and was an officer for years in one of the missionary organization of the congregation, and Mr. Brown was an active worker and Superintendent of the Sabbath School. Nor were her activities limited to congregational work. Her ability was soon recognized and she was for a time Corresponding Secretary of the Allegheny Presbyterial Missionary Society. In 1913 she was elected as a member of the Board of Managers of the United Presbyterian Orphan's Home and later was elected its first vice president serving for many years with great acceptance. She was also a member of the Board of Directors of the United Presbyterian Women's Association. She loved the children in the home and they knew her as one of their best friends. In 1917 she was elected a member of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America and during the ensuing years served that Board in various capacities as its Statistical Secretary from 1917 until her death, as it Financial Secretary from 1920 until the close of her life, as its First Vice-President in 1923-1924, and as its Indian Secretary in 1926. She also served as a member of the Investment Committee and Office Committee of the above named Board.

When elected to any position the matter was very carefully and prayerfully considered and if she accepted she gave her very best to the faithful performance of every duty involved. She was always to be found regularly and promptly in her place, wherever that place might be, at an Orphan's Home Board meeting, at an Association meeting, at a Women's Board meeting, at the Presbyterial Society, at the Tuesday morning Prayer Group, at any of the various committees you could count on Mrs. Brown being on time and always an interested and active colleague. She was of an unusually sanguine and sunny disposition. She expected the best and therefore received the best from everyone. All who knew her loved her. She was worthy of every confidence and trust as a friend and as a co-laborer. She is greatly mourned in her church relations, in her community, in every missionary activity of her Presbyterial and the general work of the United Presbyterian Church. Over the vacant place in the home and the hearts nearest and dearest we draw a veil of tender sympathy. Only those who have suffered similar bereavements are able to enter fully into the loss these have sustained. The whole United Presbyterian Church is bereaved. The missionary workers in all our foreign fields and home fields knew her through correspondence as Statistical Secretary and to many her name was a beloved household word. May God grant the sunset of our last earthly day to find us as ready for our translation as was our beloved

sister and friend. Let us be more earnest and more devoted to the work of the Master than ever before, for we know not the hour when the Son of Man cometh.

Her funeral services were held in the congregation to which she had been so long a member and were conducted by the pastor, Dr. Chalmers G. Morrow, assisted by R. J. Miller, D. D., J. D. Rankin, D. D., and E. L. McKnight, D. D., Pastor of the Allegheny Reformed Presbyterian Church. The Orphan's Home Board and all the Orphan's Home children, the members of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church and her Sabbath School Class attended in a body. Her husband requested the pastor to have no eulogy, as he knew Mrs. Brown would prefer rather to have the thoughts of the mourning friends turned toward the life and the resurrection of the Lord Jesus Christ rather than her own.

At the conclusion of the funeral services the President and the Secretary of the Orphan's Home Board took their places, one at the head and the other at the foot of the casket, and all the children of the Home passed slowly and reverently by the sweet, quiet face, dropping a flower into the casket of the one who had loved them so well. The women of the various Boards formed an escort of honor, so that the casket and funeral party passed between their ranks on their way to the waiting hearse and carriages. A large concourse of sorrowing relatives and friends gathered around the open grave as her body was committed, to quietly rest until awakened on that glad resurrection morning where she and all whom she loved and for whom she labored will be gathered together and hear Him say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

At the beginning of the services Dr. Morrow read the following communication from the Board of Managers of the United Presbyterian Orphan's Home:

"Deeply mourning the death, on July 14, 1926, of one of its most esteemed members, Mrs. Cora Armstrong Brown the Board of Managers of the Orphan's Home spreads the following minute on its records:

"Mrs. Brown became a member of the Board in 1913, and at the time of her death was its First Vice-President. Her gracious personality and her cordial spirit of co-operation drew her associates in the Board into the happiest relations with her.

"In devotion to the Home and in fond concern and care for the children she excelled. Her share of responsibility was always willingly accepted, and the service she rendered was unstinted. Her place in the oversight and management of the Home was a stewardship, and she fulfilled it as unto the Lord. Today, amidst the solemnities of worship, with thankful remembrance and unshaken hope, we join family and friends in laying away in God's acre all that could die of her. But along with this we cherish a blessed assurance of her present life in Christ, and think of her as dwelling in a better country—"a far better country."

"To her devotedly attached hus-

band, her brother and sisters and the large circle of those specially bereaved, we offer our heartfelt sympathy."

The "Women Board" feels greatly bereaved and the following loving tribute but feebly expresses its sense of loss:

For nine years God gave to the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America Mrs. D. J. Brown,—friend, companion and co-worker. He endowed her with rare qualities and blessed their use in His service, making her labors most acceptable. Her gracious and charming manner endeared her to all, and, through her, kindled their interest in His work. Love was an outstanding characteristic. In every detail she thought of others and of the good accomplished for them. The work assigned to her was always conscientiously performed, but the work of each department was of keen interest, too. Her sympathy in the every day experiences of our lives brought her very close to us and we felt the cords of love drawing her to us. She has been an inspiration to be faithful in every task and willing to undertake the hard duties, if He called. Her cheer, efficiency, encouragement, faith and devotion have been a continual blessing to us. We could have wished that she might remain here in His work, but His time had come when her task was done. Her going is a call to us,

"It bids us do the work that she laid down
Take up the song where she broke off the strain,
So journey until we reach the heavenly home
Where are laid our treasure and our crown."

Committee

---

## "Thy Will Be Done"

My God my Father, while I stray
Far from my home in life's rough way,
O teach me from my heart to say,
"Thy will be done!"

Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
"Thy will be done!"

What though in lonely grief I sigh
For friends beloved, no longer nigh,
Submissive still would I reply,
"Thy will be done!"

If thou shoul'st call me to resign
What most I prize, it ne'er was mine;
I only yield thee what is thine;
"Thy will be done!"

Let but my fainting heart be blest
With thy good Spirit for its guest,
My God, to thee I leave the rest;
"Thy will be done!"

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
"Thy will be done!"

Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
"Thy will be done!"

—Charlotte Elliott

# Foreign Correspondence

### MISSIONARIES BIRTHDAYS

July 1 Miss Florence White
July 4 Miss Isabel Hosack
July 7 Jane E. Martin
July 9 Lois Boyd
July 16 Margaret A. Smith
July 24 Miss Rose Smith
July 27 Miss Alta French
July 27 Miss Isabel Blair
July 28 Miss Laura B. Wright
July 31 Miss Mary Frances Herron
August 1 Miss Roxie Martin
August 1 Dr. Reba Hunsberger
August 2 Miss Ella Barnes
August 4 Miss Maude Miller
August 4 Miss Evelyn McFarland
August 5 Miss Lucia Dwight
August 6 Miss Margaret Work
August 9 Miss Lorena B. Taylor
August 12 Miss Vivian L. Trimble
August 20 Miss Grace I. Polkinghorn
August 26 Miss Helen J. Martin
August 28 Miss C. Blanche Soule
August 31 Miss Nellie C. Smith
August 31 Miss Henrietta Cowden

Wherefore we also pray always for you * * * That the name of our Lord Jesus Christ may be glorified in you and ye in him."

1 Thess. 1:11, 12.

---

## SUDAN

**Mrs. D. S. Oyler, Editor.**

### OUR SECOND FAMILY

**By Mrs. P. J. Smith**

Our two little daughters are so "grown up" that they must be away down in Egypt, in school. They spent five years at Nasser, and are well remembered by many of our black friends.

But our boys are still with us, and will be for many years, we hope. Would you like to hear about our sons, and how they came to be ours?

One Saturday afternoon, two years ago, word came in that Nadeng had died. Miss Soule, my husband, and I at once held a consultation. Should we offer to take the ten day old baby? And would they accept our offer? Out we went to Nadeng's tukl. Her little, blind daughter sat on the ground, holding the baby. We said to the baby's father, "We will take the baby to our house." The first question, of course was, "Then to whom will the child belong?" We assured them that he would belong to his Nuer relatives, and that they might take him from us whenever they wished. We had only two things to say. First, if the baby died, it must be understood that we could in no way be held responsible for its death. He was sure to die with them—they knew that—but he might live if we took him. Second his brother, a boy of about eleven years would come, too. He would also be our boy as we kept the baby. He would help care for his little brother, and do any other work that we might have to give him. Well, Ruot and Ret came home with us, so that is how we came by two of our sons.

We have a third son, Bule, a little Anuak. Among Ruot's duties was that of washing for the baby. Now this was a new task, for ordinary Nuer babies do not wear any clothes. Of course, it was not always an easy task, but this boy had a friend, and for the reward of wearing one of Ruot's worn-out dresses to school (the daily washing was done just before school) he would help with the washing—in fact he would do most of it. He really seemed to feel that he was being favored by being allowed to assist in the task. The friend was gradually allowed to share in other benefits and was sometimes, with our permission, brought into our house. He was allowed to see that wonderful sight of

seeing the baby get his milk from a bottle. So he came to be recognized as our son, and then he was no longer worked into doing Ruot's disagreeable tasks. He would do all of his, and do them nicely, but he was not to be imposed upon by this older son of ours.

About this time Mr. and Mrs. Adair undertook the supervision of ten little boys. Ruot and Bule slept and ate with this group of boys. After a time the people around here began moving off into their fishing camps, an annual procedure at a certain season of the year. One of these camps was just across the river from us. The "Call of the Wild" was too much for Bule. He told me one day that he must look after the sheep. I answered that if he had to look after the sheep of course he would not sleep and eat here. If he remained with me, at all, he must attend school and do my work. So he brought his blanket over from the house where he was sleeping, left his clothes, and went across the river. We soon learned that the sheep numbered only one, and that no one but himself thought it was necessary for him to herd that lone sheep. He had at once gone across the river with this sheep, and had taken it to camp. After four days he returned, and has showed no more desire to leave us.

One day he said, "I am going to be baptized." He was younger than any one who had as then been baptized, so without commenting on the subject, I told him to talk to my husband about it. He went to Mr. Smith and Mr. Adair, and a few Sabbaths later he was one of a little group who publicly acknowledged their Lord. Some time after this one of the older Christians was in the house, and he asked Bule to hold something or other on which he was working. Bule refused, and I said, "Bule, you are a Christian. So your are brothers. When your brother asks you kindly to help him a bit, is it nice to refuse?" In a minute or so he went over and gave the help.

Ruot is our clever boy. He is just as clever at learning as he was, and is, at getting out of work. We are using him now to write simple Bible stories in Nuer, for the children to read. I suppose that he knows more Bible truths than any other Nuer. He, also, is now a confessed Christian.

So here they are, two little boys. The one is quiet, faithful in his work, partly because he likes to be in good favor; thinking much but saying little; and belonging to a family whom we want so much to come to Christ. Is Bule, as he grows up, going to be a Christian light, or is he going to be drawn back into the darkness, sin and superstition of his Anuak people?

The other boy is aggressive, longing to find out something of the great big world outside of Nasser; clever, very clever, in many ways. Is Ruot going to be a Christian leader, a teacher, or perhaps a minister, or is he going to use his talents for his own selfish interest and advancement?

My readers, you and I have these questions to answer. God has promised that if we ask we shall receive. Are we willing, you and I, to meet the conditions that make answered prayer possible and are we willing to continue and persevere in prayer? The sort of men these sons of ours are going to be, depends upon you and me.

## INDIA

Miss Jean Morrison, Editor, Abbottabad, India

### IN JHELUM DISTRICT VILLAGES

By Mrs. H. M. Milne

"Without faith it is impossible to please God." How forcibly these words have come home to me as during these past months spent in camp, we have day after day visited the women in the villages of this immense Jhelum District with its thousands of Mohammedan and with its hundreds of Hindu women. How necessary it is to have faith to believe that our work is worth while. True the seed sowing of years is showing its effect for we are welcomed into homes; men, women, and children listen, sometimes in a most interested manner, to the message that is given. And yet these folks are still outside of Christ.

Picture if you can the itinerating party consisting of three missionaries and three Indian evangelists getting out of the car at the edge of some village not far from the foot hills located in this part of our Mission field. The book bags are hung over our shoulders and in to the village we go. The men going into the bazaar where they meet the village men or going to the Government school which often proves to be a fine field to sell Bible portions. But we ladies have to wander through the narrow streets endeavoring to find a home into which we will be invited to sit down. We like to advertise our arrival in a village so we don't often sit down in a court yard at the outer edge of the place, for if we are seen we are frequently followed by a crowd of women and children, who are curious to see us and eager to learn why we have come. Finally we reach a place which looks inviting for we see a group of women sitting on low stools spinning in an open yard enclosed by mud or brick walls. We give our salaams and ask if we may come in. If we are given that permission we are given a rope woven cot to sit on. Then for ten or fifteen minutes we ask about the village people in general, about their families and their work and they in turn ask us questions. Sometimes they remember the visit made in their village the year before; sometimes they ask why we have come. They think it must be that we are out sight seeing because our country is different from theirs. This gives us an opening to tell them our reason for being here.

One afternoon's experience is very different from that of another. Sometimes it seems as if we can't do a thing and then we feel that the afternoon isn't long enough to reach all who really want to hear.

Toward the end of our camping season we had spent an afternoon talking to different groups of women in the two villages we had visited. Just before we were ready to leave the last village some one told us that the women in a peer's family were very eager to have us stop to see them. A little girl acted as our guide and took us into a courtyard where all the women of this high caste family lived in seclusion. Some of the younger women were dressed in fine clothes and were bedecked with jewelry. We were received in a most cordial manner. Time was short but we stayed long enough to tell them about God's plan of salvation for them. The expression on their faces and the remarks made by them gave us reason to believe that they grasped the meaning of what we were telling them. We left the village with a feeling of satisfaction and joy because so many had heard and had received the Word so willingly and gladly.

How I wish that I could tell about souls being won for Christ. or even to tell about women, in this non-Christian district. whom we might call inquirers. Although, we do be-

lieve that there are many from among these who hear who are convicted and who are touched with the story of salvation we do long for greater results.

We don't want to dishonour God through our lack of faith. We want to believe that The Word of God shall not return unto Him void. We want your help in praying not only for those who hear, but for those who give the message.

---

## NUR DIN OF LUNGERPUR

**By Miss Mary E. Logan**

Some five miles north west of Jhelum City is the village of Lungerpur. It is situated near the caravan road which in the old days was the main thoroughfare between the south and the north of India and extended up to the Keyber Pass.

Mighty armies have passed along this road and for the past two thousand years most of India's history has been in some way linked up with it.

Lungerpur is a village of about twelve thousand inhabitants. The adobe houses are so nearly the color of the dull mountain-side that form their background as to be scarcely seen from a distance.

When the sun sinks low in the west, the shadow of a Hindu shrine on Mount Tilla falls across it, but idolatry is not a sin of the Lungerpur people. They are solidly Mohammedan.

Life in Lungerpur is much the same as in any other of the 887 villages of Jhelum District. The farms lying round about are not very productive and the men work hard to make a living. Many of them are soldiers or servants and away from home and this leaves burdens for wives and mothers.

Jackals prowl about the town at night and pick up chickens or lambs that have not been made secure, and foxes, urial and small herds of deer come from the neighboring jungle and graze in the wheat fields, so more or less vigilance is required both night and day.

There are two Mohammedan mosques in the town but no schools or churches. Most of the boys spend their days herding the cattle or buffalos or tending the sheep as they graze in the jungle. Education is not thought necessary for little girls but a few families that are ambitious send their sons to Jhelum to live with friends and attend school, and I wish to tell a little about one of these boys.

His parents are in good circumstances, dignified and refined of manner and altogether respectable. Nine children came to their home and six died in infancy. Two grew up but the son who was the light of his mother's eyes, recently died of tuberculosis. There is the married sister and Nur Din of whom I wish to speak. He is a nice manly boy, courteous in manner, a scout, a good student and loved by his teachers. He lives near us and daily comes in to attend our morning worship. Each day he studies his Bible lesson in school. He has an insight into the Scriptures and seems to revere God's Word. I believe his father is a Christian at heart but the mother is strong in the Mohammedan faith. Possibly if Nur Din were to become a Christian and be baptized it would be more grievous in his mother's sight than the death of her beloved Nur Hassan.

Please pray for the lad that he may come to know and follow Jesus Christ and for the mother that her prejudice may be taken away and that the family as an unbroken band, may be brought into the Kingdom of Heaven.

---

## SCHOOL GIRLS

**By Miss Janette M. Howland**

Aren't children interesting? The ones on this side of the world, whose skin is dark, are no exception. The more one comes in contact with them the more interesting and lovable he

finds them. The work among the Hindu and Mohammedan girls in our city school is very encouraging. As one works with the children day after day she sees a very marked effect of Christian teaching in their young lives. When they come to us they usually think nothing of swearing and lying and they have their minds filled with their superstitious beliefs. One girl who was about twelve years old when she entered school, was very definitely lead by the "pir" (religious adviser) who appeared to her nearly every night in her dreams. He was always very angry with her and gave her instructions not to go to school as early as seven o'clock, which is the time school begins in the summer. He said it would bring very bady luck. He told her not to learn her Bible lessons, and to wear dirty clothes to school to keep the evil eye off. These things seem laughable to us and yet how pathetic when you think her little heart really believed them. She always followed the leading of her "pir" so you may imagine she didn't progress very well in her work. After about two years in school she left, but she is still guided by this superstitious belief. Most of the girls lose such thoughts as they learn the Truth.

In the Bible classes they have learned to pray. For a time they would not pray in the name of Christ but now they all do. If one fails to, the others immediately inform her of it. Some of them make beautiful little prayers. One girl who has always been naughty and has had many scoldings is trying hard to be better. One day she made a simple earnest prayer by praying, "Jesus I'm such a naughty girl! I swear and steal and just try to be bad, but I don't want to any more. Just as my mother washes the dishes and our clothes, won't you take my heart and wash it clean." Another little girl had been punished and in her prayer that day she prayed that she might not commit the fault again but that God would help her to be good and that He would forgive her teacher for punishing her and make her good too. They often pray that they may learn their Urdu lessons, pass their examinations, and they pray for their teachers and for one another. There is one girl who is very stupid and they often pray for her but she seems about as stupid as ever. They are beginning to wonder if that prayer is ever going to be answered. They have seen many answers to prayer and they believe in it.

Recently two big Mohammedan girls entered the school. They had always been taught by a private teacher in the home and consequently had never heard of the Bible before. They are very much interested in reading and studying it. We were invited to their home to tea last week and had an interesting visit. We were ushered into an airy room, in the center of which was a big octagonal table spread with all sorts of Indian cakes, fruit and sweets—in all twenty-six plates of food. During tea many opportunities were given for telling of Christ and His plan of salvation for this lost world. A sorrow has come into their home recently and they feel it very keenly. Because of it their minds were open and they showed a real interest. The elder of the two girls was married to a young Mohammedan man who went to England to study immediately after the marriage. On his return he decided he did not want her for his wife any longer, so divorced her. She spent her days moping and mourning over her lot so the mother decided to put the two girls into school and try to get their minds taken up with other things. They have taken a keen interest in their work and are learning well. They take a special interest in their Bible studies and teach their mother in the home. She too, seems anxious to learn.

We need your prayers for these dear little non-Christian girls, that

the seed sown in their hearts during these impressionable years of their lives may bear fruit in later years when they are old enough to make decisions for themselves. May they never forget that there is One who loves them with an everlasting love and whose heart yearns for them.

## VILLAGE VISITING

**By Miss Theresa Brownlee**

From nine this morning till five this evening Mr. Clements and two Indian pastors and I were in the villages. One of the pastors is not getting on very well with his collecting so Mr. Clements helped him gather in some grain from the congregation. We met in the barnyard about ten feet from the mud house in the place where the cows sleep at night. Straw was thrown down from the roof for the listeners to sit on. The audience was large with many little children and babies, so hearing was difficult. Most of the people were Christians but there were a few Mohammedans. The sermon was about idolatry and the people were told they should not wear charms. A small boy in front of me had one on so afterward I spoke to his mother, but she was not willing to remove it. These charms are of silver and contain a small bit of paper on which a "holy man" has written mystic signs. We destroy the paper but return the silver holder advising them to make something useful from it. We went on from village to village. Sometimes the people knew verses and stories, sometimes their lack of knowledge condemmed the worker who was supposed to teach them. An old Mohammedan woman came for medicine. I told her I had something better than medicine for her. She was very sad and hopeless because she had neither sons nor grandsons. She said the news was good but did not seem to think it was for her. They need your prayers.

VILLAGE VISITING

## "HAIL AND FAREWELL"

**By Miss Gertrude Zink**

What a commotion a wee bit of humanity can make! One day a very wee bit arrived in Gurdaspur Home. The mother had come to us in July after the death of her hushand, bringing a two year old boy; and now a little sister, Shanti, (Peace), came to join our happy family. How you would have loved her if you had seen her! There among the white sheets, and white and rose colored covers, all that could be seen was a tiny, fat face and a mass of long, black silky hair. Long before sunrise she came, and was shortly making known her existence and her needs to the community. Another miracle of life had happened.

How strange is the Providence of God! That same day at noon one of the girls came to me saying, "Please come, Granny is dying." Our Matron is Mrs. Shahbaz, the widow of the late Dr. Shahbaz who was known to

many of you as the one who versified the Psalms in Urdu. Her mother had been with her for some time and was called "Granny" by all. She was dearly loved as the name signifies, and in turn she loved all, especially the children. Truly we thought she would leave us that day, but she lingered on a while before going to her eternal rest. To the very end she thought she would not die, but would be here till the Lord came. When the final moment came she said, as though answering to her name—"Present, Jesus." A splendid old Christian woman, about eighty-five though she herself claimed to be one hundred; she gave many years of devoted service to the Lord in this land as a Bible woman. So as littie Shanti slipped in bringing happiness and joy and love, Granny slipped out leaving behind memories which it would be difficult to erase.

---

## ABYSSINIA

**Mrs. T. A. Lambie, Editor, Addis Ababa**

### GOREI NEWS BULLETIN

Boys school in session throughout the month. One boy acquired the habit of coming to school late, so the father of the boy was notified. The boy is now sent to school with chains on his wrist, must stay in the school yard at lunch hour, and eat the lunch carried to him by a servant. After school the boy is taken back to his home on a mule. This treatment started yesterday and perhaps will be carried on throughout the week. The boy came to school today on time.

Girls school in session all month. An afternoon kindergarten for the girls and small boys was started this month. The general attendance is 12, and the children show interest as well as progress in their work .

We have been encouraged by a definite increase in our attendance and are averaging between eighty and ninety at our morning services regularly. This does not seem many in comparison with the numbers in the other stations, but it is encouraging to us, and we are looking forward to having more.

We are looking forward to a little change in policy after Easter, that will see our reducing our regular Sabbath afternoon preaching service in English, to one service a month. Instead of the regular preaching service in English, we are going to hold a service in one of the villages at the foot of the mountain.

In addition to the service held in the village on Sabbath it is hoped that we will be able to hold Evangelistic services four times a week in other villages around the foot of the mountain, and thus increase the range of our work. We ask your prayers for this work as we start in on it, for it can mean very much or very little, in accordance with the way we are led in it.

A gift of fifty dollars Abyssinian has been given by Abraheem Gorgus and designated to the Evangelistic work in Gorei. The money will be used in purchasing church furnishings; an altar and perhaps benches.

Clinic work continues without a doctor. Needless to report that Dr. Nagelsbach left Gorei on March 8. Before leaving Gorei, Dr. Nagelsbach made physical examination of all Missionaries as per the Board's request. Because of good health we are everyone allowed to stay at our tasks.

---

Somewhere in Abyssinia
April 4, 1926

Dear Dr. Lambie:

A letter which I wrote you last week gives you an idea of our affairs to that date.

Monday morning about four o'clock we started from there and got across the Gibbi river while it was still cool, and were able to buy a few fish freshly caught. We met up with the procession of our Armenian

friend of whom I spoke. We stopped about 10:30 a. m. and rested until two o'clock in the afternoon and then went on to Bilo, where we camped near the river also near to the Armenian's camp.

That night there was much talk of hyenas. The boys heard an uproar and said "Hyenas are running around like cows." Later we heard an uproar in the Armenian camp; a donkey was howling and braying and we decided that a hyena had attacked him. After a while all was quiet. Later, after three days or more, we learned that the Armenian's riding mule had been stolen during that night, that the donkey attacked by hyenas was injured and died within 24 hours.

Monday night was uneventful at our camp.

Tuesday we started at daylight and had no difficulties except going up the mountain our caravan seemed more slow than usual and D. C. H. and I went down the other side of the mountain nearly to the bottom and waited for our caravan. We waited about 40 minutes for it to catch up. Some people passed us following us. We also passed many people going up the mountain on their way to market at Bilo for the day. Soon one of our boys came to us all excited saying that the party had been attacked by shiftas. We could not believe this but got on our mules and started back up the mountain. We had not gone far until we met the whole party not one of them missing, but one boy Osana, had blood in a considerable quantity on the right side of his face streaming down from his temple over his shirt. Then we heard that shiftas had attacked the last part of our caravan and Osana had been the only one hurt or struck. We remembered that we had heard the cry for help, that the Gallas often give, a little while before our boys came along. We could not believe that there were shiftas around because no rifles had been fired. We thought it was only a roadside dispute and that our boy had come out second best. Soon people came along from behind and passed us, some had rifles, some had spears and all were in a hurry. Down below where the road becomes more level a crowd drew up before us to stop. One man, who said he was a Government guard, called to us to stop in the name of the government, Menelik, Makonen and finally Tafari. Later we found that Makonen was for the governor and Tafari was for the local judge a representative of the local Fetarari.

Finally we stopped under protest, when we realized that that was the only peaceable way to do. We unloaded our mules and listened. The talk was that our bloody faced boy, Osana, had killed a man with his knife. He was one of our guards and carried a rifle also; it was bloody too. We did not want the case to be before a local judge and asked where was the Governor and Feterari. They said the first was two days travel away and we understood them that the latter was only four hours away and they would call him.

So we went into camp. Word came that he would be there in the afternoon. But he came not. In the meantime one boy who had been in the fight (or in the group which attacked) came and pointed out our Nago Tulu (our cook) as having been in the fight. So the chief officer, took him prisoner and chained him to Osana. There was nothing more until the next morning when they came and said the judge had sent for us all to come to him. We did not want to go; it was a four hours journey to the left of our road but we thought it would be better to leave the vicinity where we were. I have neglected to mention that the people brought the man who had been killed and we got to see him in part, that he really was dead. He had stab wounds, two in his neck, so they

said. I did not look that far, I saw that he had one in the right superclavicular space which no doubt had severed a large blood vessel. We thought it wiser not to spend more time looking at him under the circumstances amid this large and irritated crowd. There was no doubt but that he had died of hemorrhage. There was blood all over his clothing and he had been placed on the stretcher face down. The next morning they buried him after he had been officially viewed by witnesses.

It was a good four hours trip up mountain trails to this place where we still are; a hard trip for the mules. We made camp and the judge wanted our rifles. Nago and Osano had not yet been brought up. The judge said he wanted the rifle that Osana had carried, but the one he was taking was another. We could see no good reason for his wanting the rifle, and so refused because even with a paper we knew we would have much trouble getting any rifle again, also it was our property. We did not let him have the rifle which Osana carried.

Later the judge questioned Osana before witnesses and the guard who had captured him. He told about the fight in part, but denied that he struck the man who was dead, but said that he himself had been struck by some of the men. He did not know who killed the man, he said. Before this talk was started, the judge, said if Osana confessed to the killing then Nago could go free. Now after this talk of Osana we asked if we might talk to him alone. This was not permitted, but we could talk in the presence of the judge. So we tried that, and told Osana to remember that he was more responsible to God than to man and to be sure to tell the truth; then he answered that that was right, and that he had not spoken the truth before. The story he said was about like this:—

About four men in a group came along and asked if any boys wanted to exchange beisas for tamones. Teiso said he did. They offered to give one tamone for five beisas. This our boys refused, and said at the rate of three for one tamone they would exchange. There were no offers at this rate. The boys made a little talk along the line about the unfairness of this talk and offer. They seemed to be passing along except that three men stopped with Osana; one of them hit him with a stone, another tried to hit him with a stick, and all three came to him at one time. Osana grabbed hold of the stick of one of the boys and he grabbed Osana by the left arm; one other was trying to hold Osana on the right side somewhere and the man who had the stone was in front. Now I am not certain as to when Osana was struck on the temple, whether it was before the three men came together with him or as I got the impression that while two men tried to hold him the other man came up close with the stone in his hand and hit him on the temple which is where the blood wound was on Osana's head. Anyhow it was while there were three men against him, and after he had been struck on the head with a stone that Osana drew his dagger from its sheath on his right side and stabbed the man. Then there was a heavy spurting of blood from the man's neck and all scattered. As far as I know neither of these other two men who were fighting with Osana have been seen since. One other boy who had words with Nago has been around but all say that no blows were struck between Nago and anyone else.

I think Osana pulled his knife in self defense and made a very vital cut. The holding of Nago is merely to get some money out of us, and we have told them we won't pay any bribes.

We have had several very plain talks with the man Tafari saying he had no right to hold Nago, and wc

would not give any bribes. When he wanted to have long talks aft saying these things and getting nowhere else we went into our tent and he went away.

Later, Wednesday morning, April 7th at Nakamti.

Sabbath afternoon the judge called Nago and had an inquiry into his case. The boy who pointed him out in the first place was there and the ultimate result was that Nago had done no wrong, so he was turned loose on Sabbath evening.

Osana is still with his new found enemies who are supposed to be protecting him from the wrath of the people, but I think the people of the section of Bilo are well scared now, both on account of our case and because of a mule that was stolen from Prasso's man within a half hour's journey of where we had our affair. They sent word to Addis Ababa and the Dejazmach, and word came back to the Nagadras at Bilo to give either the mule to the man or Thalers 150. The mule was not worth more than about Thalers 60 at the most. It was returned and is travelling with us toward Birbir river.

Osana's best hope for a just trial lies in his being taken to Addis Ababa soon. There he has friends and relatives, at least a few. Fetarari Mardessa might be easily interested in his case and would be glad to carry it through for him. We will get written statements from any of our boys who saw the affair and try to have them sworn to. If necessary I think those boys could go to Addis Ababa for the trial, if it could be known when, but under such circumstances the written statements seemed best to us.

That is all. We hope to be home soon and to live in peace and happiness all the way and ever afterwards.

Yours truly,

PAUL E. GILMOR

Note: This letter has just come to Dr. Lambie from Dr. Gilmor. I thought it might be of interest to you all at home to realize some of the trials and difficulties we sometimes undergo while traveling through this roadless country. Dr. Lambie went at once to Ras Tafari when the telephone message mentioned came and H. H. promised to see to the matter early next morning, which he did.—Editor.

## EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

### A VISIT TO PERSIA*

May 24th 1926

My dear Friends:

Here is the first installment of our visit through Persia.

We left Cairo on May 4th 6 p. m. and travelled all night and arrived at Haifa next morning at 10:20. A Dodge car was secured and two other passengers bought seats and our bags were strapped on the sides and off we started for Beirut. We traveled most of the way along the shores of the Mediterranean. The sea and sky were perfect. We arrived in the Queen city of Syria—Beirut about 3:30 p. m. where we were warmly welcomed by the missionaries. At 2 p. m. May 6th we again started off for the long motor ride of seven hundred miles to Baghdad. We spent the night in Tripoli. This is a quaint old town with remmants of old Roman buildings in the city. There are beautiful tea and coffee gardens poised on some of the high spots of the town. Next morning May 7th we were off with the car by six o'clock. We arrived at Homs by nine and stayed long enough to get a drink and then pressed on to Palmyra, the ruined city of the desert supposed to have been built by Solomon and restored by Zenobia. There are wonderful remains of pillars and arches of the old "sun-god" temple. It was burning hot by this time (12: noon) and we were glad to get cold

drinks and press on; the sand reflected the bright sunlight and was very uncomfortable until near sunset. We traveled all night except for two hours to give the driver a rest. We reached the Euphrates by 7 a. m. Here we were inspected and passed on and we managed to get some hot tea and crackers, and then went on again over the burning sands.

We were very glad to unload in Baghdad and have a good hot bath and a meal. Our fellow missionaries Rev. and Mrs. Barny of the United Mission of Irak entertained us. Three meetings were arranged for the following day (Sabbath); two were held in what is usually the "seat of Satan," where dancing and all sorts of unseemly entertainment are given every night in the week, but for once the Gospel message rang out and hymns to Christ were sung. At both meetings the theater was filled, about 300 in the morning and at least 400 in the afternoon with Christians, Jews and Moslems present. The weather was hot, 100° in the shade.

May 9th we left Baghdad for Khanikin, a short run on a railway which runs to the oil fields only, and we arrived at railhead by six next morning. After breakfast in the station our Buick was ready to take us and our baggage to the first station in Persia.

Persia you know is a Moslem country whose ruler is a Moslem. Kermanshah was reached about three o'clock in the afternoon. The country was rather bare and dried up on the first part of the journey but after a while the hills and plains began to show more growth and soon we began to see the snow clad peaks of the Zagros range and the fertile green fields of the plateau were most refreshing after the hot desert sands.

In Kermanshah we were welcomed by the missionaries of the Presbyterian mission and that night we slept well and awakened more refreshed than we had been for many a day. The cool air from the snow clad mountains helped us greatly.

The conference began with the missionaries at 8:30 a. m. lasting two hours. In the afternoon a general meeting in the church was held and several converts from Islam were among the congregation. It was a great joy to see two young men come forward and answer the questions before baptism and then to see them receive the sign and seal of their faith in Christ, having forsaken all other religion to follow Christ only.

The next day we started early for Hamidan the city of Esther and Mordecai who are supposed to be buried under the same dome and an oil lamp burns continually in the tomb. But it is not the departed glory of the city in which one is most interested but the present generation. I wish you could get the thrill we did in looking into the faces of young girls in the school who are rejoicing in the fact that they love Jesus ar know Him as their Saviour. And again to see a hundred women meeting together to hear a message ar listen quietly to things which if accepted will change the whole course of their lives.

Yours sincerely
AMY E. ZWEMER

*This is the first of a series of letters written by Mrs. Zwemer, who accompanied her husband on a trip to Persia and other centers in the interest of work among Mohammedans.

## ANSWERS TO PRAYERS

Mrs. Dalton Galloway

Our hearts have been gladdened by answers to prayers many times. But I cannot say answers to my prayers but to our prayers. For I know others have been praying with me, for the same things. So when we see how God has answered our prayers —and even better than we ask— we can only say: "What God hath wrought."

Then, too, while I was aware that others in Egypt were praying for the same things that I was I feel that much credit is due to power in prayer to many others in America who pray for us each day. Some of them I know for they have told me that they pray for me each day, and there are others, and we believe not a few whom we have never met. faithful in intercession with us and for us.

When home on furlough I had the wonderful privilege of attending the Fort Morgan Convention. There I met a lady who told me that she and a Methodist lady in her home town met at an early hour each morning and together they prayed for the missionaries of our church. She said the Methodist lady knew the names of our missionaries because she had prayed for each one individually. And I suppose our U. P. friend was equally generous in the size of her prayer list. It seemed so wonderful to me that those two were upholding us so faithfully out here. I believe there are many others like them, some of whom may be "shut in" saints or retired from active service, but who are most active in this service that means so much to us all. I like the verse which says:

"Christ never asks of us such busy labour
As leaves no time for resting at His feet,
The waiting attitude of expectation
He oft'times counts a service most complete."

It is most encouraging and wonderful to think that the faithful ones so far away in America have such dynamic in prayer out here.

Now, I'll tell of an answer to "our" prayers in my own home. On our return from furlough in 1921 I was unable to get out to call much because I had no girl with whom I could leave the baby and other children. But regardless of that fact my Egyptian acquaintances expected me to call on the sick, the mourning and others just as does a minister's wife in America. So I prayed that God would help to find a girl that I might be able to do more visiting in the homes.

Shortly after that a letter came asking if we would like to take a Moslem girl into our home. The girl was without a home because her parents had cast her off owing to an unfortunate experience that she had had. Fellow missionaries of one of our hospitals had heard of her and had taken her as a helper in the hospital. At the daily prayer service in the hospital as well as through personal talks she heard of Christ. But since her story was so well known in that town it was thought best for her to be in a Christian home far from there so that she might begin life anew as it were.

At first I hesitated about taking a stranger who had had such an experience, even though she might prove competent. But I thought Christ would want me to do what was right for the poor girl as well as my own little ones. So whatever her past we ought to give her a chance to a better life.

From the first she was willing to attend church services and to be taught by the Bible women, and we in the homes had prayers with her in the evenings. Then there were many opportunities for me to tell her of Christ's words and doings. We made the Way of Salvation as plain as possible to her. But we did not urge her to become a Christian. She had told me that some of the hospital maids had told her that if she would become a Christian then she could marry a Christian man. We wanted her to have a higher ideal than that for becoming a Christian. We wanted her to love the Master so much that she would ask for baptism herself.

Once we had a Moslem cook that had been brought up in our Boy's Orphanage. We had urged him to take the stand for Christ which he

(Continued on page 72)

# Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

## PRESBYTERIAL THANK-OFFERING HONOR ROLL

The following Presbyterials are on the Honor Roll for having had a Thank-Offering and reporting same on time from all Auxiliary societies.

Arkansas Valley—Fourth year
Big Springs—Third year
Butler—Third year.
Cedar Rapids—First year
Chartiers—Second year
Chicago—Fourth year
Cleveland—Ninth year
College Springs—First year
Concordia—Fifth year
Detroit—Third year
Hudson—Second year
Idaho—Third year
Illinois Southern—Third year
Indiana—First year
Kansas City—Second year
Kiskiminetas—First year
Monmouth—Fifth year
Monongahela—Fourth year
Muskingum—Fifth year
Oklahoma—First year
Omaha—First year
Oregon—First year
Pawnee—First year
Philadelphia—Second year
Puget Sound—Fifth year
Rock Island—First year
San Francisco—First year
Steubenville—Fifth year
Uncompahgre—Fourth year
Vermont—First year
Westmorland—Second year
Wisconsin—Eighth year

We trust the 1926 Honor roll will contain the names of Fifty-seven Presbyterials

---

## WHAT DO YOU SEE?

The story is told of two little girls playing in a strange garden. Very soon one returned to her mother full of disappointment. Every rose bush in the garden had cruel thorns and she did not want to even stay within the garden. Later the second girl returned, breathless with excitement and joy, saying she wanted to stay longer for the garden was so beautiful each bush had lovely roses growing on it.

One was sad because she saw only the thorns the other happy because she saw only the lovely blossoms. Whether we are thankful or not depends on what we see as we go through life day by day.

Each day God gives us many blessings and if at even tide we have not noted them it is because we have been too busy thinking of self to look at His blessings.

---

## THE GOSPEL TORCH

Very soon you will be completing your plans for the annual Ingathering. The harvest is more abundant when good seed is sown early. So it is with our preparation for our Thank-Offering service. Begin now and have every detail carefully planned and ready for presentation at the September meeting of the society. Include the new pageant, The Gospel Torch in your plans. It is the story of the Light received by the Women's Young Women's and Junior societies and carried by our missionaries to the dark and needy places among the colored people, to the Indians, Mountain folk, and Aliens in our own country and to India, Egypt, Sudan and Abyssinia. The Lightened lives from these fields express their gratitude, and the lives that have never seen the light plead for it. It shows the part the Thank-Offering has each year in carrying the Light into all our mission fields. If your plan includes a pageant each year, you will enjoy presenting this new one, if you have never given one, try this one this year.

### FOR THE THANK-OFFERING PART OF THE SEPTEMBER PROGRAM

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14:33.

1. Who suggested the first Thank-Offering? Date?
2. What is a Thank-Offering?
3. Why give a Thank-Offering?
4. When should a Thank-Offering be given?
5. Is it important to keep the Thank-Offering before members during the entire year?

"Even as the Giver, God Himself, is endless and incomprehensible, in His love so His gift, His Son, is eternal and unspeakable."

—Martin Luther

### GRATITUDE

G—ladly Praising God.
R—ecalling His Goodness.
A—nswering His Calls.
T—eaching His Gospel.
I—nviting Others
T—hank-Offerings.
U—nreserved Dedication.
D—oing Good to Others.
E—nlisting Every Talent in His Service.

## Life Members

O. K.

**AT $25.00 EACH**

**Beginning June 1, 1926**

**Ending July 1, 1926**

31. Mrs. Frank E. Crozier, Burnham, Pa. By Lewistown W. M. S.
32. Mrs. S. H. Hemp, Pittsburgh, Pa. By her children.
33. Mrs. Gertrude K. Wenzel, Cheswick, Pa. A Mother's Day gift from her daughters, Miss Flossie, and Mrs. Frank F. Armstrong in memory of their father, Foster D. Wenzel.
34. Mrs. Allie B. Clark, Canton, Ohio
35. Mrs. Esek Bussey, Jr., In Memoriam. By W. M. S. Troy, N. Y.
36. Mrs. Frank A. McKenzie, Mukwonago, Wis.
37. Mildred McCoy, Kirkwood, Ill. By a friend of the Florence Childs Circle.

## Bible Readings

Answers to question printed in the June number of the Magazine.

81. Isa. 6:5
82. Rev. 22:17
83. Psa. 12:6
84. Heb. 12:6
85. Isa. 55:1
86. Joel 2:28-32
87. Heb. 2:4
88. John 15:1
89. Matt. 10:42
90. Heb. 12:14
91. Dan. 5:27
92. Rev. 12:9, 10
93. Zech. 3:8; 6:12
94. Gen. 3:15
95. Zech. 9:9
96. John 10:11
97. Acts 1:12
98. Zech. 14:20
99. 2 Tim. 4:8
100. Mal. 4:1—5

The present list of Bible questions and answers closes with this number of the Magazine. The 43rd Annual Convention meeting in Monmouth, Ill., June 18-22 did not recommend a continuance of this method of Bible study. A few societies out of the many seem to have received much benefit from the search of the Scriptures. Perhaps some other method may appeal to a larger number of individuals and organizations. If you know of a good method of presenting the Bible to the Magazine readers, please pass it on.

# Young Women's Department.

**Edited by the Young Women's General Secretary,**

**MISS IDA B. LITTLE,**

**1503 Dormont Ave., Dormont, Pittsburgh, Pa.**

**OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."**

**YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927**

**Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.**

## NEW YOUNG WOMEN'S SOCIETIES

Cleveland Presbyterial has the honor of having reported the first new society for the 1927 records. Pleasant Grove, Youngstown, 10 members. Butler Presbyterial comes second, with a new society at Mt. Chestnut Church. There are 12 members. President, Mary Thompson, Prospect, Pa., R R 2.

## THE PRESBYTERIAL PENNANT FOR YOUNG WOMEN'S SOCIETIES

Delegates reporting on the convention are likely to miss some of the most important matters. One purpurpose of the convention, that of attending to the business of the W. G. M. S., is not a secondary matter, but one of prime importance. Unless delegates get the correct impression of this business, some societies will be misinformed and many will never know that certain new things are to be undertaken unless they are Magazine readers.

The Convention ratified the plan to award a pennant to the presbyterial gaining the 10 points appearing in the January and February Magazines and the Annual Report number.

By beginning now, some presbyterial can qualify before April 1, 1927. The small presbyterial has the advantage over the large one. Concordia won the silver cup awarded to the presbyterial with the largest percentage of gain in membership. By working hard and carefully, it has an even chance of being first to win a pennant for its young women. We are not intimating that Concordia is being chosen to be the winner, but rather because of its success this year is it suggested as an example.

Which presbyterial will cross the line first? Should more than one succeed, each will receive a pennant.

## YOUNG WOMEN'S SPECIAL FUND

You already know that this year is the record year for the special—or $8,328.00 We are undertaking the same work as last year with a little addition. Nearly $500.00 remained after obligations were met, so part of Miss Mary Coie's salary was paid and her name put on our list. By next year, if three hundred more young women pay their dollars, we can pay Miss Coie's salary in full.

A small nest egg, received since the new year opened, is in the treasury. If every presbyterial does its share, the $8,630 required will be in the treasurer's hands before the books close next spring. The total amount may cause a weak society to stagger, but "Uphill business is worth while if it leads us to a higher plane of giving and living." All we need to give is our share.

## THE YOUNG WOMEN'S CONVENTION CONFERENCE

Possibly fifty to sixty women and young women gathered in the reception hall of McMichael Home on Tuesday evening of the Convention to ask and answer questions and propose workable plans for the Young

Women's Missionary societies. One young woman reported that she wrote just as fast as she could write through the forty or more minutes and received many good ideas. These had to do with the devotional period, the contingent plans, the budget and many others. We have the promise for publication in the near future of an explanation of the "Sunshine Bag." One young woman told how, in order to encourage audible prayer by many, her society gave out sentence prayers from the Bible and soon many backward ones took part freely. Another spoke of the circle of prayer, the circle not broken. In answer to the query whether two or three, did all the public praying, one young woman said that the response in her society was practically universal. We happen to remember this last applies to the Young Women's Society of Greensburg, Pa. Ask the society how it accomplished this. If the young women attending the General Convention another year would like a longer time for conference than we usually have, it no doubt will be granted. Some conventions have set aside a special time during one of the sessions.

But we would not forget to tell something else. Those participating in the Young Women's and Junior Conferences sat at reserved tables, specially decorated. Mrs. McMichael, our charming and very efficient hostess, planned to have these tables, six of them, served first so that no delay might occur in opening the conference. When those at these tables had finished, we marched out two by two. Probably one hundred were in line, made up largely of leaders and workers in societies, Young Women and Juniors. These separated into two groups so that both divisions might have ample time to discuss their individual problems.

Judging by the many comments heard—favorable they were—the conference was quite worth while, only *too short* and at a *time* when residents of Monmouth could not well be present.

Begin now to gather up useful plans to present at the Pittsburgh Kansas, Convention in the spring of 1927. In the meantime, spare at least one of them for the methods page. Send it to the editor of the Young Women's Department now.

---

## OUR ATTITUDE

The interest we have in a subject depends largely on our attitude towards it. While it is true that knowledge begets interest, there are those that know who will not allow themselves to *show* interest. They *choose* to be "offish" in so far as that topic is concerned. No amount of argument or discussion will make them acknowledge the importance of the work. These are they who *will not* see and no one is so blind as they. Their only hope is a new attitude.

Carlyle tells of a man standing at a street corner who appealed to passersby to *see* as *he did*. Everything was upside down, trees, houses, men, cities, the world, so he said. He waxed eloquent in his appeal. Just then a man in the crowd stepped forward and took the man firmly by the waist and turned him over, for he had been standing on his head! He *knew* better than he *said*, but he had chosen an inverse attitude.

Sometimes we are inclined to think that many Christian women know a great deal more than they would have you think, especially about the mission work of the church. They have had ample opportunity to know what God thinks of giving the Gospel to those who need it and what Jesus says about it. The Bible has not been forbidden to them nor chained to the pulpit. The minister has preached, the returned missionary has presented a heartfelt appeal. Magazines, mission books, church paper articles have been numerous. But these who heard have

gone on "standing on their heads!" Who will help turn them over?

If you invite them to the missionary meeting, they say they are not interested in the missionary society, but might join the Aid. Somehow they seem to feel they are justified in thus begging off. Or, perhaps they say there is enough to be done right in our own community, but they see to it that they are not inveigled even into that missionary task. Surely all who know what it means to have Christ in America must be living "upside down" or they would wish the rest of the world to have the same blessings.

If we have been determinedly standing on our heads," let's get on our feet again on *terra firma.* May this be a great year for upright standing and accomplishment. "When we see God aright, everything takes its proper place."

### Y. W. M. S. RALLY

The four Canton Young Women's Societies were entertained by the Reedurban Society with a picnic supper Friday evening, June 11 at 6:00 P. M.

The pastors and their families and the speakers, Dr. and Mrs. E. L. Porter and their daughter Miss Hladia, were guests of the societies.

During the supper hour readings were given, pep songs used and speeches made by visitors. Miss Hladia Porter gave a talk on her work. Mrs. Porter and daughter sang a song in the Punjabi dialect. This with a social hour led into the evening service at 8:15 to which members of the four congregations were invited.

At this service the ministers of the churches took part in the devotional period. Mrs. Porter and daughter sang Psalm 40 in the Punjabi dialect after which Dr. Porter presented an illustrated lecture, "Through the Heart of the Mohammedan World." Selections of music, instrumental and vocal, added to the interest of the hour. The benediction was not understood by most of those present as Dr. Porter gave it in the Urdu language. The evening was much enjoyed by those present.

MISS RUTH ZAUGG ....
Y. W. Sec.

## Methods

More programs are at hand, these from the Young Women's Mission Circle of the 6th church, Northside, Pittsburgh, Margaret M. Baughman 103 Watkins Ave., Bellevue, Pa., correspondent; the Women's society of the 6th Church, Pittsburgh, E. E., Mrs. J. D. McCrory, 1101 De Victor St., Pittsburgh, correspondent and First Columbus, Ohio, W. M. S. Miss Katharine Davies, 566 Keifer Ave., correspondent.

Program No. 1 carries out the idea of using as many members as possible on committees and evening programs and features special ideas such as Conference Memories, Friendships Renewed, Christmas, God Loves a Cheerful Giver. Six suggestions are found on the inside cover:—

1. Make it a matter of conscience to attend the meetings.
2. Endeavor to bring others.
3. Ask the Saviour's presence upon entering the room.
4. Come well prepared.
5. Make missions a special study.
6. Greet all courteously.

"There is nothing that costs so little and goes so far as courtesy."

Program No. 2 There is a committee on devotions. This committee is on the lookout for new ways to impress the truth. A large field is before such a committee. An attempt is made to use every member on the

regular program during the year, the group plan being used. One person is responsible for giving the missionary current events. Not every member can be asked to fill this last place. It must be one who really *knows* by her reading and close contact with news.

Program No. 3. puts strong emphasis on the roll call using a verse from the Gospel by John or from Hebrews, Isaiah, 1st John, or perhaps the name of a missionary from one of our mission fields as India or Sudan. This society is divided into two groups, taking charge of alternate meetings. This plan should give sufficient opportunity to the whole society and every individual.

If you wish to ask any questions, address the correspondents as listed above. No 1. belongs to the first name and so on.

---

# Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A cable received from Mr. Mercer of India brought the sad intelligence that our beloved Jane E. Martin had died on July 15, 1926, of malaria. A

JANE E. MARTIN
Taxilla, India

telegram was at once sent to members of her family in Des Moines. It was a great shock because the last word we had from her was that she was getting along nicely in Taxilla working faithfully as an evangelist among the patients and their friends who were enjoying the benefits of the Foreign Board Hospital there.

The Lord called three of our foreign missionaries to Himself last year and now this dear one goes this year. She had been in our service almost twenty years. She was the daughter of the Rev. Samuel Martin, D. D., and his wife, Mrs. Lydia Mossman Martin, who went to India in 1867. They both died in service, the mother in 1886 and the father in 1910.

She was born in Sialkot India, where Dr. Martin spent most of his missionary life. She was graduated with the degree of A. B. from Muskingum College in 1901, and from Western College, Oxford, also with an A. B. in 1904. She had quite a facility in the study of langauages. She had two years teaching experience in the Pawnee Academy, Pawnee City, Nebraska, and a year in Mathematics in the Western College, Oxford, Ohio before she went out as a missionary. She made public confession of Christ at the early age of eight years and received the call to be a foreign missionary when she

was about eleven or twelve years old. Her vision of taking up foreign mission service never faded during the years of her preparation. She gave in her application the following as her motive for desiring to enter foreign mission service:—"An overwhelming conviction that I must do so, is the principal motive. I never could rest easy in my conscience or have any deep Christian experience while I entertained other plans. I wish to be of use in the Master's Kingdom and believe the need is greatest there. Then I have a personal love and interest in the people of India because I was born there; my father and sisters are there and my childhood associations with the native people who remember me and who expect me to go."

She was of a beautiful, calm and cheerful disposition, not easily discouraged, always seeing the bright side of everything, not given to extremes of either enthusiasm or discouragement, but serenly believing that the Lord was able to make "all things" work together for good to them that love God.

She passed a fine medical examination upon her first application. She had two furloughs, because the terms were longer in the first years of her service. Her first furlough began in 1914 and on her second furlough she arrived home in June, 1923. She had to stay over a year on account of ill health. While in attendance at the Biblical Seminary, New York for post-graduate work, she suffered an acute attack of appendicitis. For a time her life was despaired of, and because of the virulency of the attack it took her a long time to recuperate therefore her fulough was extended one year, so that she sailed for India for the third time in September, 1925. She spent her first and second terms in district evangelistic work in Khangah Dogran, except one year which she spent in Pathankot. Upon her return to the field in 1925, at the beginning of her third term, she was located in Taxilla, where she, as before stated, was doing very acceptable evangelistic work in connection with the hospital there.

She was never very rugged physically and therefore had headaches and malaria and all the other ailments that attack a missionary in an oriental land. During all the years of sorrow and service, sometimes accompanied by feeble health, she was the same smiling, sunny Christian.

Chicago Presbyterial adopted her as its special missionary in 1906 and during all the years which have elapsed have learned to know and love her better and better as the days have gone by. During her furloughs she always visited the Presbyterial, spending some little time with every congregational society, learning to know her supporters better and making them more interested in her work. Her letters were eagerly looked for and were always full of interesting details of the people and the work which she loved so well.

Her sisters, Josephine and Mary Martin, are also missionaries in India. It would be sad news to Mary who has recently arrived in this country on her furlough, and her sister Mrs. R. W. Thompson of Des Moines to have have this sudden message of the going "home" of dear Jane. We are glad that she was not without a sister in India, for Josephine was located not very far away. We have no particulars, but have every reason to believe that the sisters were together when the end came.

She was greatly beloved by the native people and will be greatly missed wherever she was known in India. Eternity only will reveal the number of souls who found the Way of Everlasting Life through her teachings and the example of her life.

The Lord makes no mistakes, but He is afflicting our Mission fields greatly in the going home of our beloved workers. Dr. Jongewaard was

called from India last year, just a few months after she arrived and now Miss Martin has gone in July, after about nine months of service of her third term. Whom is He calling to fill these vacant places? We are only sending two new missionaries out this year to India, which will just fill the two vacancies, not one addition to the ranks and so many more home on furlough than usual because of the shortening of the term of service. Let us be much in prayer that the Lord will thrust out laborers into His harvest field and that the women of the Church may determine to be more consecrated, more generous in time and gifts and more earnest in endeavor to do with their might whatsoever their hands find to do, "for the night cometh wherein no man can work.

Let us pray that the Comforter Himself will bless all the sorrowing homes and bereaved hearts; for a great revival in our Church at home and abroad; for great additions to the membership in our missionary organizations; for a greater number of volunteers for foreign service; for a greater number of family altars and a greater number of tithe payers and a deeper, consecrated Christian life on the part of every one of us.

# Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

THE HOSPITAL AT FRENCHBURG, KY., SHOWING NEW AND OLD UNITS COMBINED

## FRENCHBURG, KENTUCKY
## FRENCHBURG HOSPITAL

**Esther Mitchell, M. D.**

The new hospital is finished and occupied. The construction work was begun the last of June, 1925 and completed February, 1926. We speak of it as the "new hospital" although the old building is still part of the hospital.

The medical work in Frenchburg was inspired by a visit from Dr. Stuckey, an eminent physician and specialist of the state. He came on invitation of Dr. A. G. Weidler, who was superintendent of the work at that time, to investigate the preva-

lence of tracoma in this region. He found many cases. The question of operating and treating this dangerous disease of the eye resolved itself into the possibility of providing some kind of hospital facilities.

With undaunted energy the superintendent and the workers bestirred themselves, interested friends throughout the the church, spurred the community to activity and in October 1915 a small frame building of ten bed capacity with an operating room, was at the service of visiting surgeons. In April of 1915, the physician who is still in charge, came to Frenchburg as hospital superintendent and school physician.

The first building was erected by the co-operation and substantial aid of the citizens of Frenchburg, guided by the faculty who also laid their hands to the work, notably Miss Bertha Houston, the pioneer worker in our school. The furnishings and equipment, were principally the gift of friends. Rooms and wards furnished in memory, or in honor of, friends.

The scope of the hospital service has increased greatly, and the growth of the school has laid larger duties on the school physician until added hospital facilities seemed necessary. We rejoice in having them.

The ground floor contains the furnace room, laundry, store room, garage, bath and four single rooms to be used for isolation or contagious cases. The main floor has two wards of three beds each, one ward of four beds and six single rooms. There is is also a bath, kitchen and utility closet and reception room. During the past month twelve patients were cared for in the hospital. Of these eight were students of the school.

We rejoice in having the assistance of a graduate nurse, the latest addition to the "force," who has been with us since the first of the present year.

With two exceptions there has been held each year at the hospital a clinic for treatment of eye, throat and nose diseases. We have had at these clinics the services of the best specialists of the state and some from outside Kentucky, notably Dr. D. W. Hogue of Springfield, Ohio, a staunch friend of the institution. These with their corps of nurses, spending two and three days with us, have been of great service to the people of the villages and vicinity, and drawing patients from neighboring counties occasionally.

Briefly this is the history of the medical work and the hospital in connection with the school at Frenchburg, Ky.

---

## ADDRESS DELIVERED AT THE DEDICATION OF FRENCHBURG HOSPITAL

**By C. H. Pinney, M. D.**

Ladies and Gentlemen:

It is indeed a pleasure to be here and speak to you on an occasion of this kind. Affairs of this nature should be profitable to the community, but the help and instruction they give are nothing as compared to the far reaching good that will be accomplished by the building we are dedicating, and the faithful people who are giving their lives in making this a real service to this region.

What can we say that will add to the honor of those good people who have conceived the idea of service, and by untiring efforts, have brought to realization this school and this Hospital? Nothing that we can say or do can add one bit to their honor, for they are honored by their work far more than we can honor them.

This is the age of service. We ask for it and those who can pay for it are accustomed to demand it. We drive up to a filling station in our cars and say "Give me five gallons of gas, I'm in a hurry and a want a little service." We want service from the Post Office Department and want our mail delivered at our door. We want service from the merchant and want

him to send up the purchase we have made. Service. We expect it. But what about the people who are giving the service in an institution like this? It takes years and years of toil to prepare oneself for this kind of service. Days of toil and nights of study, because this service must be the best. It must be expert. It is so far above the service of the untrained, that they have no way to gauge it, no way to reckon its proficiency because it is so far outside and beyond their knowledge. But there is one way to tell that it is good service, and that is by the lives and motives of the workers.

I had the pleasure to labor for ten years among the darkest, most primitive and ignorant people in the world, the savage of the jungles of Africa, where the care of the sick and knowledge of medicine were so wrapped up in superstition and witch-craft that they could not understand the natural causes of disease. They believe that every disease that comes upon us does so because we are bewitched—Hoodoo'd. If the disease is filthy, the cure must be more so, and indescribable conditions exist. Could they judge me and my efficiency as a doctor, by any of their known rules? Certainly my medicines were not as vile as theirs and my surgical care of wounds was the very opposite of their filth,— and they had always believed the very vilest and filthiest the most efficient. Surely "the white medicine-man from the land across the big sea" isn't able to do what our own witch-doctors do. His medicines must be weak. His care of a broken bone will never drive out the devil inside that made it swell and caused the pain. And so they had no way to measure the service I was giving them at first. But they had one yard-stick that could measure every body white or black. The measure of character and motives. And we, too, have that here in Menefee County. They, out there soon saw that the little hospital we built, primitive though it was, and with scanty equipment as compared to the wonderful start that has been made here, was built about the idea of service, and we were there to give them all we had, and our hearts with it in love, and sympathy for the suffering went with our trained skill, and that measure of God's love went to each one,—then— they began to come to us—then the power of superstition began to slip and something better takes its place.

Now, my brothers and sisters, of this community, we come here glorying in this spirit of service that has built this school and this hospital. We would love to honor those who have done this work; we would hate to see this institution fail; because we are justly proud of them. All the small cities in the country have hospitals, and we have ours, so let's get some of this idea of service ourselves. But what can we do? We can support this work. No, I don't mean we can support it financially, although we can help some in that too, but we can support this work with moral support; we can boost it; we can with-hold criticism; we can refrain from censorious judgment of the good people who are working for this institution.

Many of us, haven't had the experience in caring for the sick, or we haven't studied medicine, or we haven't attended a normal school, and know nothing of the problems of running an educational institution, and therefore we should not criticize the methods of those who do know these things—and we can all remember that we have a yard-stick to measure this institution,— and that is by the spirit of unselfish service of those who work here.

Most all the service we demand and can pay for, is for gain and profit to those who give it. But here is the other kind. Here the service is rendered to the community from hearts filled with the Glory of God.

Let us catch the idea of the spirit of this service, and let us lend a hand in giving our support. Let's not rap the doctor because she does not use our folk-lore medicine; let's not criticise the nurse because she can't allow what we would do in our homes; and let's give them sick people to cure,—and not the dead to bring back to life,—and this will be an institution to be proud of,—a community served and lives saved for service. Well people will be kept well by removing the contagious cases from our midst, the health of the community will be increased and suffering will be lessened, and we shall all have a part in the greatest thing in the world because it is from God's love, in service.

---

# Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

## NEWS FROM THE FIELD

In the early Spring we received a letter from the Secretary of Negro work Dr. McGranahan stating that it seemed perfectly clear that the school work at the Athens Mission should be discontinued, as the county and town voted a bond issue to erect a school building for the colored population and are making plans to carry on the work. At one time the Women's Board owned the school building at this station, but in 1921 it was given over to the Freedmen's Board in exchange for some other buildings. Last year the school was burned to the ground and the work has been carried on in churches and the teacher's home. Upon receiving the last reports from Athens, Rev. C. W. Wilson pastor and principal sent the following letter:

Mrs. Ada Kerr Wilson,
Wilkinsburg, Pa.

Dear Mrs. Wilson:—

Enclosed you will find our last report for the year, and according to the action of the Board, it is the last report for the Academy of Athens. The Industrial teachers have done good work here and these Departments have served the community well. It brings a feeling of deep sadness over us to know that the U. P. Board has turned the Educational work over to the City, but we suppose it is the wise course to pursue under the circumstances. I express the sentiment of all, when I say, we are truly grateful for the blessings enjoyed all these past years and hope and pray that you will continue the good work wherever the Spirit may direct. Wishing you the greatest success in all your undertakings,

I am,

Yours very gratefully,

C. H. WILSON

---

The regret at severing our relations is mutual.

Under the direction of the Parent-Teachers Association of the city of Henderson, a "Jubilee Hospital Day" was instituted. The women visited homes in the city and asked for donations for the hospital. The response was generous in hospital supplies and $32.32 cash. In addition to to this, help to the amount of $262.50 was received from the "Duke Foundation Fund" which fund was created by the late J. B. Duke for the poor and needy in North and South Carolina. This contribution will be used to purchase necessary floor coverings

The Misses Beveridge, who have served so long and efficiently as matrons at Knoxville College will leave for similar work at Frenchburg. We

regret extremely to lose them and congratulate Frenchburg that its was fortunate to secure two such consecrated workers. Miss Anna Weir—who has been one of our good sewing teachers at Knoxville College for a number of years, will not return next term but will make her home for a time, with her sister who is in rather delicate health. We are also very sorry to lose her from our list of Knoxville workers.

Beaver Valley Presbyterial, with its usual spirit of helpfulness to the colored people, had a "shower" for their benefit. No itemized list of articles has been forwarded, but our understanding is that the gifts were mostly money. To the Presbyterial as a society and to each individual giver we extend sincere thanks not alone for the gifts, but for the interest in our work. All the missions are enjoying their Summer vacations when teachers and pupils are resting from the school room routine, in order to return in the Fall with renewed vision and energy.

# Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

### DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, $1.00; paper, 50c.

Suggestions to Leaders, 15c.

"The Uplift," 50c.

How to use "The Uplift," 15c.

Admission Tickets to "The Uplift," Class, 1c.

### INTERDENOMINATIONAL STUDY COURSE 1926 and 1927

#### HOME

"Our Templed Hills, Cloth, $1.00; paper, 60c.

Suggestion to Leaders of City and Town Groups, 15c.

Suggestions to Leaders of Country Church Groups, 15c.

"Better Americans." (Juniors) First, Second or Third Books, 75c.

#### FOREIGN

"Moslem Women" (Senior), Cloth, 75c.; paper, 50c.

How to use "Moslem Women," 15c.

"Two Young Arabs (Junior), Paper only, 50c.

How to Use "Two Young Arabs," 15c.

### LEAFLET LITERATURE

Our new catalogue of Publications of the Women's Board is ready for distribution. Send two cents for postage up to one dozen Catalogues. All our literature up to date of publication is listed. Later literature acquired will be advertised on this page of the Magazine from time to time.

As the theme for foreign study for the coming season is the Moslem World, the Literature Department has prepared a set of six leaflets on this theme. They are listed in the new catalogue under the following titles:—

Christian Homes Among Moslems
Fatma At School
Timothy, A Servant of Jesus Christ
A Visit to My Old Home
Padri Abdal Haqq
First Fruits—Four of the Forty-Four.

These leaflets are 3c. each, or 15c. for the set of six. You will find them very interesting for your program work this year.

There were several requests made for two pageants given at the Monmouth Convention. The titles of these were:—

"The Fountain of Youth" and "The Ring of Rama Krishniah." We are ordering these presentations for our Literature Department and the prices will be quoted in the September Magazine. Those wishing to have them earlier than September may send in the order and the bill will be rendered.

The year of 1926 is half over. Have you secured your 1926 Prayer Cycle yet? If not, order now and thus be "helping together by prayer" for our own missionaries during the coming six months. They are 10c. each or $1.00 per dozen.

# Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Foreign Mission Study for the coming months will be "Two Young Arabs," by Mrs. A. E. Zwemer. It is a most interesting study of two young Arabs who go with their father on a journey to visit Moslem shrines but finally find their way to Jerusalem and Nazereth. The Home studies, "The Uplift" and "Better Americans," number three, will be continued this year. We are very anxious that every society which has not used "The Uplift" should study it this year. Splendid help in "The How to Use" may be had for each of these texts. Order from the Literature Department.

The following societies are on the Honor Roll for having contributed $100 or over last year.

| | |
|---|---|
| 6th N. S. Pittsburgh Pa. | $450. |
| 1st N. S. Pittsburgh, Pa. | 424. |
| 6th Pittsburgh, Pa. | 407. |
| 1st Wilkinsburg, Pa. | 383. |
| 2nd N. S. Pittsburgh, Pa. | 323. |
| Aspinwall, Pa. | 322. |
| Ingram, Pa. | 292. |
| 8th N. S. Pittsburgh, Pa. | 263. |
| 2nd Wilkinsburg, Pa. | 246. |
| 1st Braddock, Pa. | 241. |
| Jamestown, Pa. | 236. |
| Houston, Pa. | 226. |
| 3rd Pittsburgh, Pa. | 199. |
| Mt. Lebanon, Pa. | 197. |
| Struthers, Ohio | 193. |
| Carnegie, Pa. | 192. |
| Grove City, Pa. | 190. |
| Brookline, Pa. | 187. |
| Homewood, Pa. | 186. |
| 1st Greensburgh, Pa. | 181. |
| Apollo, Pa. | 181. |
| Midway, Pa. | 175. |
| Santa Ana, Calif. | 165 |
| Tabernacle, Youngstown, Ohio | 164. |
| 7th Philadelphia, Pa. | 163. |
| 11th N. S. Pittsburgh, Pa. | 151. |
| 1st Steubenville, Ohio | 150. |
| Wallace Memorial, Washington, D. C. | 145. |
| South Youngstown, Ohio | 143. |
| Slippery Rock Boro., Pa. | 135. |
| Emsworth, Pa. | 124. |
| 1st Pittsburgh, Pa. | 121. |
| Sterling, Kansas. | 121. |
| Center, Pa. (Beaver Presbt.) | 117. |
| Brownlee Woods, Youngstown, Ohio | 116. |
| 2nd Cambridge, Ohio | 115. |
| Mt. Washington, Pittsburgh, Pa. | 115. |
| 12th Philadelphia, Pa. | 115. |
| Chartiers, Canonsburgh, Pa. | 112. |
| Sewickley, Pa. | 111. |
| Oakmont, Pa. | 111. |
| Bellevue, Pa. | 109. |
| Woodville, Pa. | 109. |
| 1st Buffalo, N. Y. | 107. |
| North Buffalo, Pa. | 106. |
| Greenside Ave., Canonsburgh, Pa. | 104. |
| Boulevard, Philadlephia, Pa. | 101. |
| Norris Square, Philadelphia, Pa. | 101. |
| 2nd Wheeling, West Va. | 101. |
| Avalon, Pa. | 100. |
| Indiana, Pa. | 100. |
| Hebron, Pa. | 100. |
| Beaver, Pa. | 100. |

There are 53 of these societies, an excellent record, we think.

We are very much in need of more contributions to the "Shower Barrel" fund if the children's magazines sent to the children of our missionaries are to be continued. If you wish to help, please be prompt. It will soon be time to place the order for renewals. The Juniors at Kansas City, Kans. have sent in their first contribution to this fund. Post cards announcing the regular meeting also bore the invitation, "Come help fill the "Shower Barrel." As they had no barrel, the waste paper basket dressed up with pink and white paper served beautifully as "Shower Barrel." The children marched around and dropped in their offerings. Those not at the meeting were curious on the Sabbath following to know what the pink and white object was for and were given a chance to help. The same society began in June to work for their Thank-Offering. They are having an automobile race.

# Treasurer's Report for April 15 to June 30, 1926

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedmen's Missions | Ch. Ex. and Parsonage | Junior Special | Young Women's Special | Ministerial Relief | Contingent Fund | Women's Asso. Wk: Orphans's Home | Women's Asso. Wk: Home for Ag. People | Women's Asso. Wk: Columbia Hospital | Isaiah | Temperance | New World | Mrs. Moore Memorial Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 15.00 | 15.00 | | | 5.00 | | | | | | | | | | | | | | 35.00 |
| Allegheny | 259.00 | 330.00 | 282.00 | 31.00 | 115.00 | 35.00 | 27.00 | 20.00 | 55.00 | | | | | 28.00 | 5.00 | 400.00 | 90.00 | | 1672.00 |
| Argyle | | 300.00 | 5.00 | | 1.00 | | 4.00 | | | | | | | | | | 3.00 | | 309.00 |
| Arkansas Valley | | | | | | | | 9.00 | | 1.00 | 1.00 | | | | | 45.00 | | | 49.00 |
| Big Spring | | 51.00 | | | | | 5.00 | | | | | | | | | | | | 62.00 |
| Boston | | | | | | | | | | | | | | | | | | | 5.00 |
| Cleveland | | | | | | | | | 2.00 | 1.00 | 5.00 | 5.00 | 5.00 | 5.00 | 4.00 | | 30.00 | | 30.00 |
| Colorado | | 15.00 | | | | | | | | | | | | | | | 5.00 | | 20.00 |
| Conemaugh | 10.00 | 41.00 | 15.00 | 2.00 | 3.00 | | | | | | | | | | | | 3.00 | | 101.00 |
| Detroit | 9.00 | 12.00 | 8.00 | | 35.00 | | | | | | 2.00 | 2.00 | 2.00 | 3.00 | 1.00 | | 10.00 | | 69.00 |
| Frankfort | | 21.00 | | | | | | | 6.00 | | 5.00 | | | 6.00 | 8.00 | | | | 21.00 |
| Hudson | 5.00 | 172.00 | 10.00 | 1.00 | 6.00 | 1.00 | | | 7.00 | 2.00 | | | | | | | 11.00 | | 211.00 |
| Idaho | 22.00 | 27.00 | 20.00 | 10.00 | 11.00 | 6.00 | 10.00 | 5.00 | | | | | | | | | 4.00 | | 150.00 |
| Illinois Southern | | | | | | | | | | 4.00 | 1.00 | 1.00 | 1.00 | 5.00 | | | | | 4.00 |
| Keokuk | | | 26.00 | 1.00 | | | 1.00 | | | | | | | | | | | | 40.00 |
| Mansfield | 4.00 | 5.00 | 4.00 | | 2.00 | 2.00 | | 8.00 | | | | | | 2.15 | | 55.00 | 10.00 | | 25.00 |
| Monmouth | 5.00 | 155.00 | 25.00 | | | | | 22.00 | | 100.00 | | | | | | | 172.00 | | 274.15 |
| Monongahela | 275.00 | 1850.00 | 225.00 | | 290.00 | | | 40.00 | | .85 | | | | | | 150.00 | 5.00 | | 2452.00 |
| Omaha | 1.00 | | 1.00 | | 1.00 | | | | | | | | | | | | | | 158.85 |
| Philadelphia | | | 135.00 | | | | | 20.00 | | | | | | | | | | | 135.00 |
| Puget Sound | 5.00 | | 21.00 | 3.00 | 3.00 | | | | | | | | | | | | 10.00 | | 52.00 |
| Rock Island | 5.00 | | | | 8.00 | | | 3.00 | | | | | | | | | | | 13.00 |
| San Francisco | 1.00 | 25.00 | | 1.00 | | | | | | | | | | | | | | | 40.00 |
| Sidney | | 36.00 | | | | | 2.00 | | | | | | | | | | | | 36.00 |
| Tennessee | | | | | | | | | | | | | | | | | | | 2.00 |
| Texas | | 12.50 | | | | | | | | | | | | 12.00 | 2.00 | | | | 12.50 |
| Vermont | | | 5.00 | | | | | | | | | | | | | | | | 5.00 |
| Westmoreland | 79.00 | 617.00 | 101.00 | | 14.00 | | 18.00 | 31.00 | 33.00 | 8.00 | | | | | | | 5.00 | | 915.00 |
| Wheeling | 50.00 | | | | | | | | | | | | | | | | 157.00 | | 339.00 |
| Wisconsin | | | | | | | | | | | | | | | | | | | 200.00 |
| Xenia | 37.00 | 145.00 | | | | | | | | | | | | | | | | | 200.00 |
| Avalon Cong. | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |
| Marissa Cong. | | 200.00 | | | | | | | | | | | | | | | | | 133.32 |
| Norris Square S. S. | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |
| Rochester, N Y Cong S S | | 133.32 | | | | | | | | | | | | | | | | | 215.13 |
| Sparta Song. | | 200.00 | | | | | | | | | | | | | | | | | 133.32 |
| Valentia Cong. | | 215.13 | | | | | | | | | | | | | | | 1.00 | | 36.00 |
| Second Wilkinsburg | | 133.33 | | | | | | | | | | | | | | | | 6600.00 | 6600.00 |
| Warm Spring Cong. | 9.00 | | 8.00 | 9.00 | 9.00 | | | | | | | | | | | | | 10541.62 | 10541.62 |
| Annuities | | | | | | | | | | | | | | | | | | | 3884.39 |
| Returned on Loans | | | | | | 3884.39 | | | | 2530.41 | | | | | | | | 15118.27 | 17819.44 |
| Parsonage Repayments | | | | | | | | | | | | | | | | | | 212.00 | 212.00 |
| Interest | 170.76 | | | | | | | | | | | | | | | | | 15178.78 | 15178.78 |
| India Permanent Equip. | | | | | | | | | | | | | | | | 15319.24 | | | 15319.24 |
| Legacies | | | | | | | | | | | | | | | | | | 25.00 | 1650.96 |
| New World Mov. Com. | | | | | | | | | | 205.89 | | | | | | | 16.00 | 1500.00 | 2807.64 |
| Refunds | 1339.85 | | 80.22 | | | | | | | | | | | | | | | | |
| Indv, Societies, Classes etc | 886.64 | 100.00 | 300.00 | 2.50 | 505.50 | 3928.39 | 67.00 | 158.00 | 308.89 | 2647.26 | 14.00 | 8.00 | 8.00 | 56.15 | 20.00 | 15969.24 | 532.00 | 49175.67 | 82624.85 |
| Total | 3188.25 | 4711.28 | 1266.22 | 60.50 | | | | | | | | | | | | | | | |

Mrs. J. B. Hill, Treasurer, 1531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Sialkot City
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N., 1923 ....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Miss Laura Reynolds, 1924 .....Badomali
Dr. J. P. Simpson, 1920 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1918 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur

## HONORARY MISSIONARY

Miss Mary P. Campbell .....Pathankot

## ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909 .....
The Manse, Hollywood, County Down, Ireland

## NOW IN THIS COUNTRY

Miss Helen Artman, 1920, R. F. D. 62, Pulaski, Pa.
Miss Hannah H. Beale, 1920,.....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920, Shannon City, Iowa
Miss Minnie Beatty, 1912, R. F. D. 4, Chicora, Pa.
Miss Roma Beatty, 1909 .....Shadyside, Ohio
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Miss Lois Buchanan, 1910 .....Monmouth, Ill.
Miss Vida J. Graham, 1922, %J. K. Lind,
..... Bisbee, N. D.
Miss Florence Jones, R. N., 1920, .....
%Mrs. Amalong, 448 Ella St., Wilkinsburg, Pa.
Miss Mary A. Lawrence, 1893, .....
.....173 Ravenwood St., Bellevue, Pa.
Miss Mary F. Lincoln, R. N., 1919 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, %R. W. Thompson,
D. D., 1529 Harrison Ave., Des Moines, Ia.
Miss Lillian McConnell, 1902, .....
....509 South College St., Stuttgart, Ark.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Maria, White, M. D., 1886,.....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875.....
66 North Chester Ave., Pasadena, California
Miss Rosa T. Wilson, 1886.....
66 North Chester Ave., Pasadena, California
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

## EGYPT

Miss Jean S. Campbell, 1923 .....Cairo
Miss Ida Cabeen, 1909 .....Alexandria
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1918 .....Benha
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sarah B. Meloy, 1923 .....Tanta
Miss Jeannette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Cairo
Miss Jane C. Smith, 1922 .....Luxor
Miss Margaret A. Smith, 1872 .....Cairo
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Cario
Miss Laura B. Walker, 1904 .....Luxor
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Margaret Work, 1924 .....Cairo
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

## NOW ON FURLOUGH IN SCOTLAND

Miss Rena Hogg, 1896, .....
....16 Leven Terrace, Edinburgh, Scotland

## NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Miss Margaret Bell, 1901 .....Tarkio, Missouri
Dr. Carrie M. Buchanan, 1893, .....Lowell, Indiana
Miss Anna B. Criswell, 1905 .....
.....422 W. Logan St., Clarinda, Ia.
Miss Lucia Dwight, 1919 .....
.....807 S. 19th St., St. Joseph, Missouri
Miss Dora Giffen, 1920 .....
%Rev. E. Morrison Giffen, New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....146 East Market St., Mercer, Pa.
Miss Dora Mason, 1918 .....
.....1428 Elm St., Wilkinsburg, Pa.
Miss Evelyn McFarland, 1919, New Wilmington, Pa.
*Miss Marion Paden, 1920, %Mrs. D. C. Wills
13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 .....
%Mr. Geo. E. Sherriff, R. F. D., Norwalk, Ia.
Miss Ethel L. Weed, 1919 .....
912 E. Second Ave., Monmouth, Illinois
Miss Esther W. Wilson, 1919 .....
.....1128 Third Ave., New Brighton, Pa.

## SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922 Khartum North

Miss Ray Huffman, R. N. 1924 .....Nasser
Miss Mary Jane McKnight, 1922, Khartum North
*Miss Aulora McIntyre, 1919 .....Khartum North
Miss Kathryn MacKenzie, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924, ....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th., Canon City, Colorado
Miss C. Blanche Soule, R. N., 1921. 6817 Cresheim Rd., Mt, Aairy, Philadelphia, Pa.
Miss Frances Turk, 1921, %Agnes M. McCune, 823, E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N. .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923, .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei
*Re-Appointed

MISSIONARIES ELECT

INDIA

Miss Edith Pratt, R. N., 1926 .....
.....1544 S. 53rd St., Philadelphia, Pa.
Faith W. Reed, M. D., 1926 .....
.....1946 E. 101st St., Cleveland, Ohio

EGYPT

Miss Mildred Allison, 1926 .....
.....910 Marshall Ave., New Castle, Pa.
Mrs. Ada A. Dunlap, 1926 .....
.....Cairo, Egypt, %American Mission
Mrs. Sara May Eby, 1926 .....
....1241 Arnold Ave., N. W., Canton, Ohio
Miss Lois Dorothy Kingan, 1926, %Women's Board, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

SUDAN

Miss Marguerite M. McClellan, 1926 .....
.....228 S. Water St., Olathe, Kansas

ABYSSINIA

Miss Zelpha Viola Painter, 1926 .....
.....419 Robison St., Pitcairn, Pa.

---

(Concluded from page 56)

did. Later when he was out of work he stole and was arrested and was imprisoned. Some time after that he wrote us a severe letter saying that we had over urged him and he had broken away from his own religion and felt that he was neither Christian nor Moslem. He was downcast when he wrote but I have heard later that he meets with a band of converted Moslems like himself and they with others have encouraged him to hold on to the Christian life. So we wanted our girl to be unafraid of the consequences should she become a Christian. We wanted her to have such a vision of the Saviour that she would always love Him. So we prayed for her conversion and it was a real joy to us when she told me one day that she wanted to be baptized.

I can testify that she has been really converted because she shows it in her daily life. She is one of His own washed white and beginning a new life in Him; an answer to the prayers and labours not of one only but of many.

---

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, TO BE HELD IN PITTSBURGH, KANSAS, JUNE, 1927

President, Miss Lulu Buchanan, Monmouth, Ill.

First Vice President, Mrs. J. H. Hutchman, Pittsburg, Kansas.

Second Vice President, Mrs. Edith Morton, Monmouth, Ill.

Convention Secretary, Miss Lillian Robertson, 5 West 65th St., New York, N. Y.

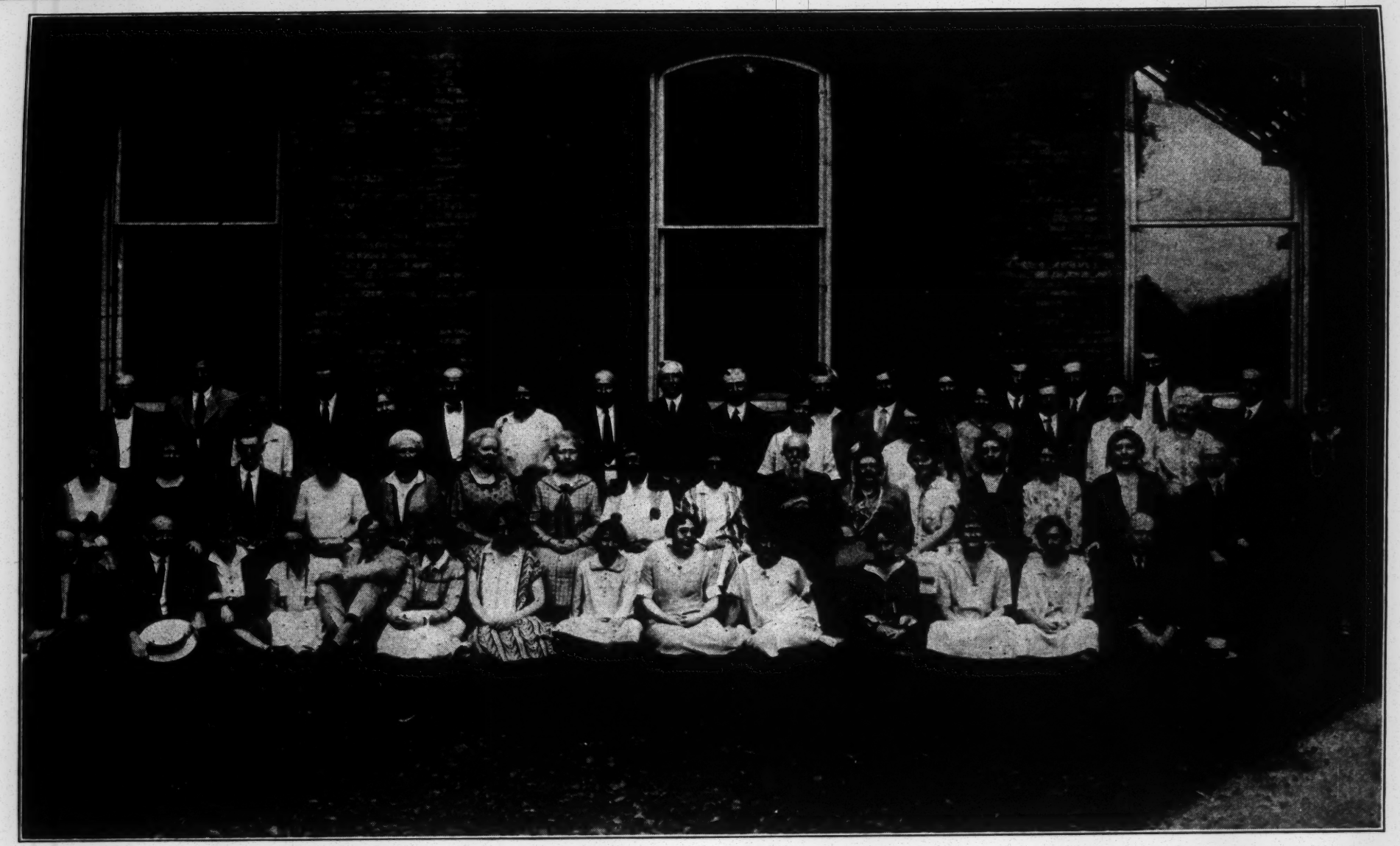
---

# FREEDMEN'S MISSIONS

Athens, Tenn.—Rev. C. H. Wilson.
Knoxville, Tenn.—Rev. J. Kelly Giffen.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala., Mark "For Miller's Ferry."
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Chase City, Va.—Rev. F. W. Wilson.
*Henderson, Vance Co., N. C.—Rev. John A. Cotton, D. D.
*Townsville, N. C.—Prof. W. E. Williams.
*Riceville, Tenn.—Miss S. L. Smith, Principal.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principle of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.



Front Row—Rev, C. C. Adams, Rev. Howard, D. D., Mrs. Howard Boyd, Mrs. T. A. Lambie, T. A. Lambie, M. D., Miss Lois Kingan, Mrs. Sara Eby, Miss Marguriete McClellan, Miss Edith Pratt, Miss Mildred Allison, Mrs. C. C. Adams, Faith Reed, M. D., Miss Esther Wilson, Rev. Mills Taylor, D. D. Second Row, Sitting—Mrs. Osborne Crowe, Mrs. Paul Miller, Rev. Paul Miller, Mrs. Robert Cummings, Miss Jennie Wallace, Mrs. Wm. S. Cook, Miss Ida B. Little, Mrs. W. P. Wiegering, Mrs. J. B. Hill, Rev. T. C. Scott, D. D., Marie White, M. D., Mrs. Joseph Heagan, Mrs. W. R. McMunn, Mrs. Harriet Boobyer, Mrs. J. P. White, Rev. James Hunt, D. D. Back Rows Standing—Rev. Osborne Crowe, D. D. Prof. W. J. Downs, Mrs. W. J. Downs, Rev. Rob't Cummings, Mrs. C. C. Millson, Mr. C. C. Millson, Miss Roma Beatty, Rev, H. C. Chambers, D. D. Rev. C. S. Cleland, D. D., Mr. Robert L. Latimer, Miss Louise Scott, Miss Anna Milligan, Rev. F. Scott Thompson, Miss Mary Lawrence, Miss Ethel Weed, Miss Evelyn McFarland, H. S. Hutchison, M. D., N. B. Whitcomb, M. D., Rev. H. E. Phillips, Ph. D.
Miss Blanche Soule, Rev. John Stewart, Mrs. McClellan, Rev. G. A. Sprunch, D. D., Miss O'Neal

YOUNG WOMEN GOING OUT FOR FIRST TIME UNDER APPOINTMENT OF THE WOMEN'S BOARD

Miss Marguerite McClellan, Miss Mildred Allison
Miss Lois Kingan, Mrs. Sara Eby, Dr. Faith Reed, Miss Edith Pratt